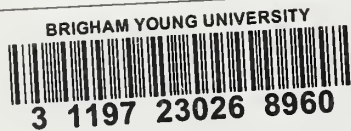


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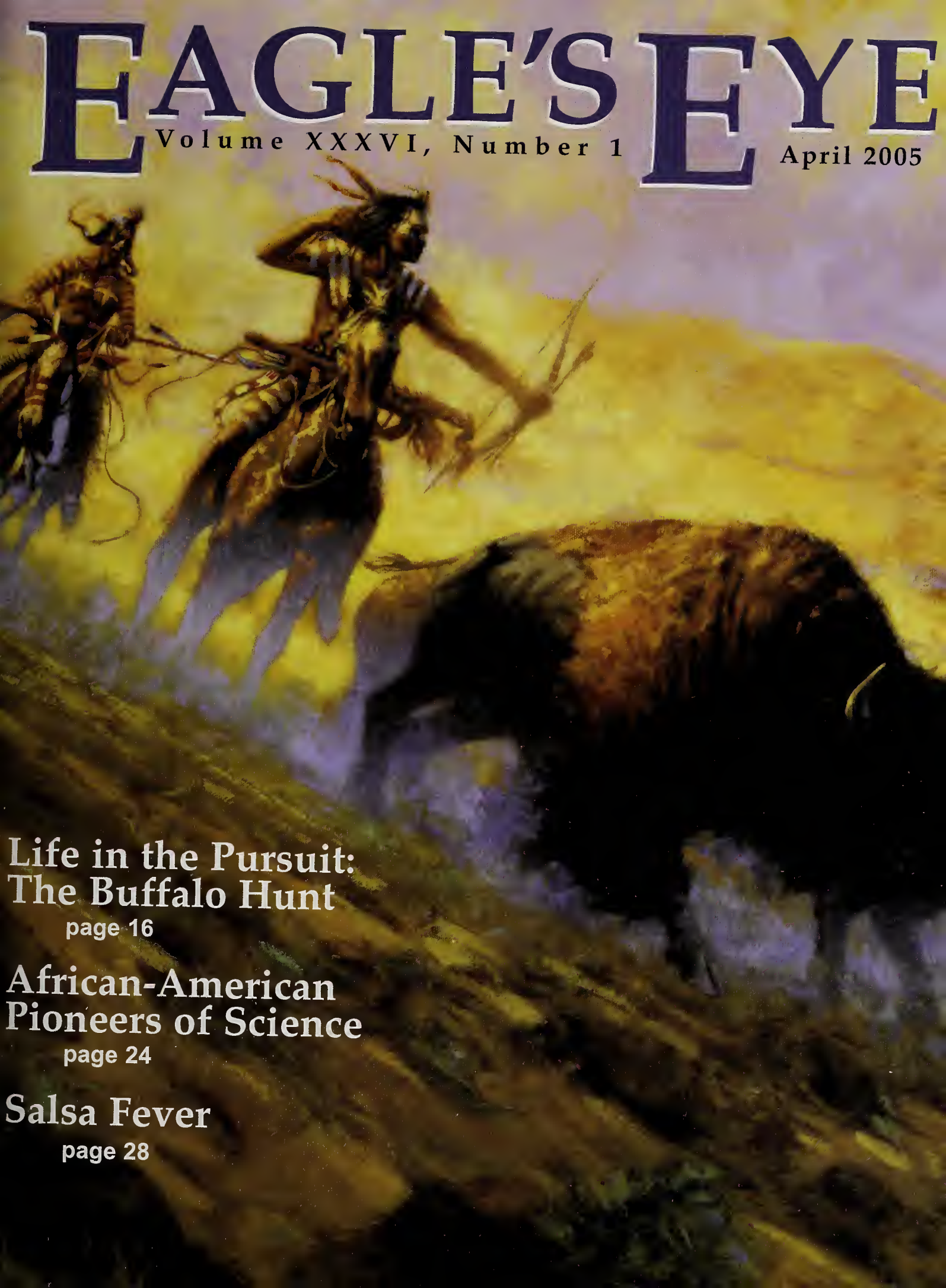
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Eagle's Eye Magazine
Multicultural Student Services
Brigham Young University
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Provo, UT 84602

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EAGLE'S EYE

The background of the cover is a painting depicting a bison hunt. Two Native Americans on horseback are shown in the upper left, pursuing a large bison across a grassy field. The sky is a bright, hazy yellow, and the overall tone is warm and historical. The title 'EAGLE'S EYE' is printed in large, dark blue, serif capital letters at the top. Below the title, the volume and issue information are printed in a smaller, dark blue, serif font. The date is printed in a smaller, dark blue, serif font on the right side.

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April 2005

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Salsa Fever

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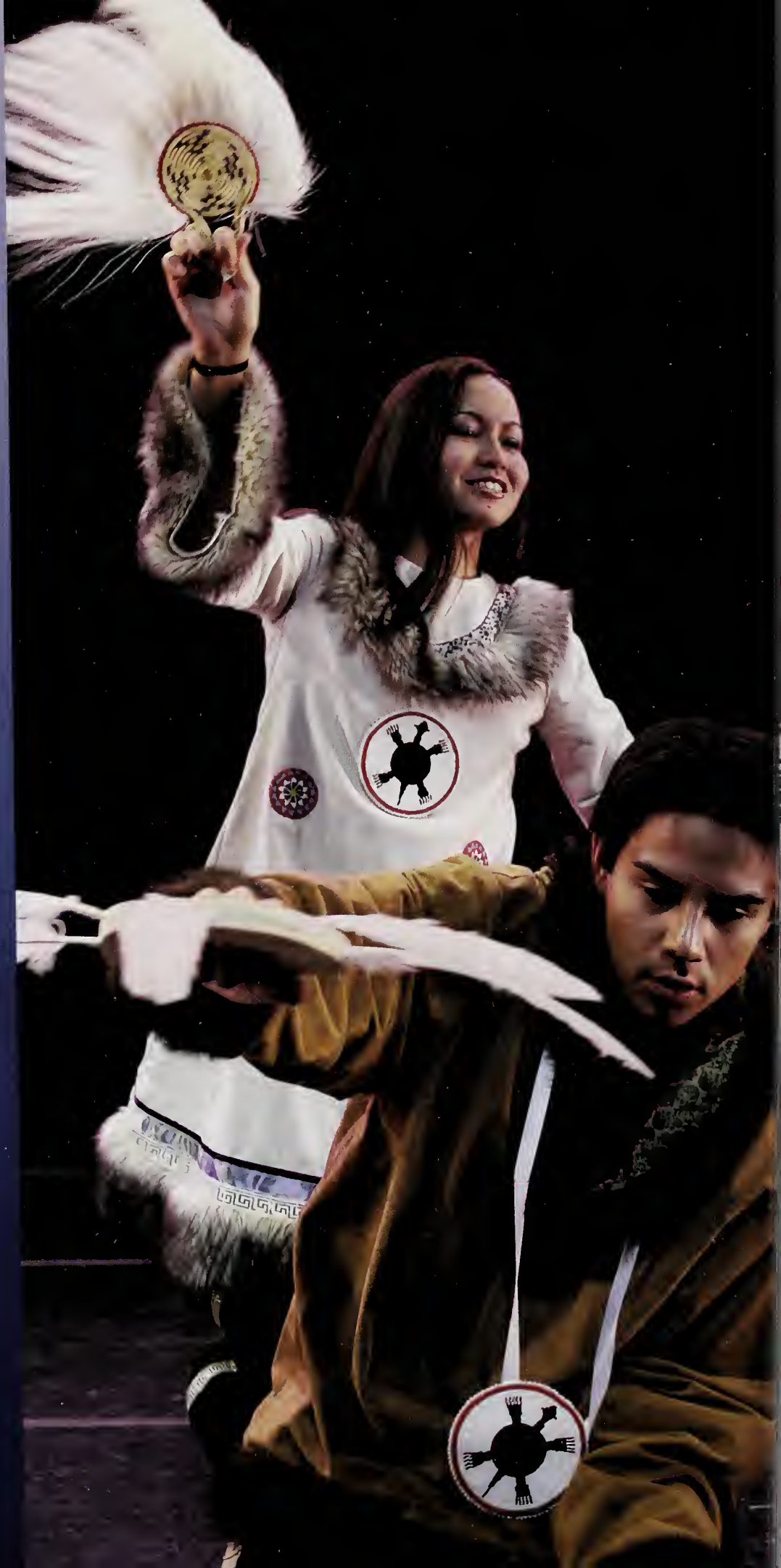
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EAGLE'S EYE

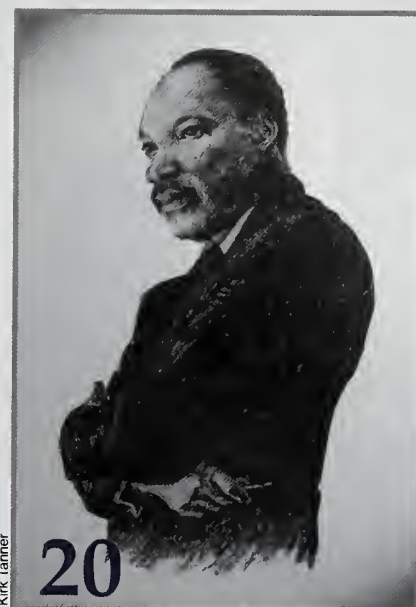
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Front & Back Cover Painting (*Times of Glory*, oil painting by Joseph E. Velazquez, Centennial, Colorado. Copyright 2004 Joseph E. Velazquez. All rights reserved. Used by permission.): Hunting buffalo was a way of life for Native Americans who lived on the plains. Because of the abundance buffalo provided, tribes remained ever grateful to the animals who gave their lives so they could survive. See story on page 16.

Inside Front Photo (Mark A. Philbrick): Living Legends performers Shaela Willie and Nathanael Crowfoot perform a traditional dance from the Yup'ik—the indigenous people of southwestern Alaska, eastern Siberia, and the Aleutian Islands. While they dance, they gesture with fans. The Yup'ik believe that when dancers use fans, they connect to a spiritual world. See story on page 31.

Inside Back Photo (Mark A. Philbrick): Living Legends dancers Rachel and Brigham Johnson perform traditional dances from Fiji. The dances combine the energy of the Fijian warrior with the delightful rhythms of island music. See story on page 31.

FROM THE *Director*



Les Muranaka

One critical component of student development and prospective student recruitment at Brigham Young University is leadership. Following a Christ-centered model, all of our programs in the office are designed to help recognize and develop student leadership. Recently I had the blessing of working directly with the Luau student coordinators. During fall semester, Matt Serrao and Vania

Thomsen prayerfully selected a theme for Luau 2005. It took many days for them to select the theme with the right inspired verbiage. After much thought, they decided on "Cherished Traditions," which ended up being the perfect message to motivate everyone and to guide all aspects of the program. We all knew the three main goals of our program should be education, student leadership development, and inclusion. Proactive planning progressed and we found we needed more assistance for our team to fulfill our goals. James Tanabe completed our team of student leaders as we sought to share the cherished traditions of the Polynesian people with BYU and the surrounding community.

The three student coordinators developed the program from the beginning to the end. Mediocrity was not an option to them as they developed a proposal for the entire program, including a financial budget. It was a struggle to stay within budget constraints and to establish goals as well as identify performance measurements. I sent them back to the drawing board numerous times and every time they came back with new solutions and increased determination. They forged onward, resolved to be successful and to create a memorable program.

During the entire winter semester, I observed them arrive daily, Monday through Saturday at 6:00 a.m. to oversee practices commencing with a spiritual devotional. I watched them lead coordination meetings with volunteer committees and instructors. I gave them suggestions based on challenges from previous Luaus and other student volunteer programs and Matt, James, and Vania took everything in stride and skillfully lead with love. When conflicts arose, I watched them resolve them in wise and mature ways. I experienced

the miracle of leadership when you discover that others teach you so much more than you could ever teach them. I was overseeing the Luau program trying to engender new student leaders but I found myself humbly learning from them as each one developed and demonstrated his or her individual leadership style.

We used a black pearl image in the introductory DVD for the Luau show to depict Tahiti that made me teary-eyed each time I saw it. To me, it symbolized my student leaders in a very literal way. Pearls are formed when a foreign substance slips into an oyster. The oysters' natural reaction is to assuage the irritant in order to protect itself. The oyster secretes nacre, which is the same substance that makes up the shell. Over time, the oyster forms a pearl to shelter its tender mantle from the original foreign object. What was initially a bother has slowly, layer by layer, become a pearl of great price.

The Luau coordinators developed leadership skills in a very similar way. Each time they confronted challenges or smoothed over misunderstandings, they gracefully withstood the original irritation. When they creatively found a solution to each emerging crisis, they added another lustrous layer that increased their value or worth as a leader. I know these students will be leaders in their families, communities, church units, professions, and in the world. The lessons they learned during Luau will serve as a foundation for future endeavors and challenges. They will draw from their experiences that strengthened their character and will make better, more efficient decisions. Their increased ability to lead amongst their peers will continue to develop within each sphere in which they have the opportunity to serve. I hope they will move forward with confidence in their leadership abilities and with the knowledge that humble service is the key to all great leadership.

For me, this year's theme of "Cherished Traditions" meant so much more than celebrating the rich heritage of the Polynesian cultures. It was a blessing to see the cherished tradition of student development and leadership training within the context of the gospel. I look forward to witnessing how these newly formed pearls of great price move onward and continue the legacy of BYU students entering into the world and going forth to serve. To me it wasn't just another Luau; it was a BYU cherished tradition of Christ-centered leadership development.

A large, stylized handwritten signature of Lisa Muranaka in black ink.

Lisa Muranaka
Director, Multicultural Student Services



Front L-R: Brooke Ollerton, Maria Molina, Natalie Whipple, Cristi Brázão
Back L-R: Tom Roderick, Marcus McCoy, Joshua Molina, José Figueroa

The Eternal Principle of Work by Brooke Ollerton

Work. It is the essence of *Eagle's Eye*.

David O. McKay, ninth president of The Church of Jesus Christ of Latter-day Saints, said, "Let us realize that the privilege to work is a gift, that the power to work is a blessing, that the love of work is success."¹ *Eagle's Eye* magazine is completely student produced. With the help of our advisor, we work as a team to complete the interviewing, writing, editing, photography, and design necessary to produce this magazine. This process teaches us principles that extend beyond the publishing field.

Above all, our efforts at *Eagle's Eye* teach us about the value of work itself. Work is an eternal principle.² It is the means by which we can serve each other and our Heavenly Father. An ancient prophet of the Americas, King Benjamin, taught that "when ye are in the service of your fellow beings ye are only in the service of your God."³ Because God's work is "to bring to pass the immortality and eternal life of man,"⁴ when we serve each other we help Him. We consider our work at *Eagle's Eye* an opportunity to serve you, our brothers and sisters. Each of us labors over our words to pinpoint the best way to say what we're thinking and feeling. As F. L. Lucas articulated, we write "to serve [our readers] rather than to impress them."⁵ We hope that what we write will inspire and uplift you.

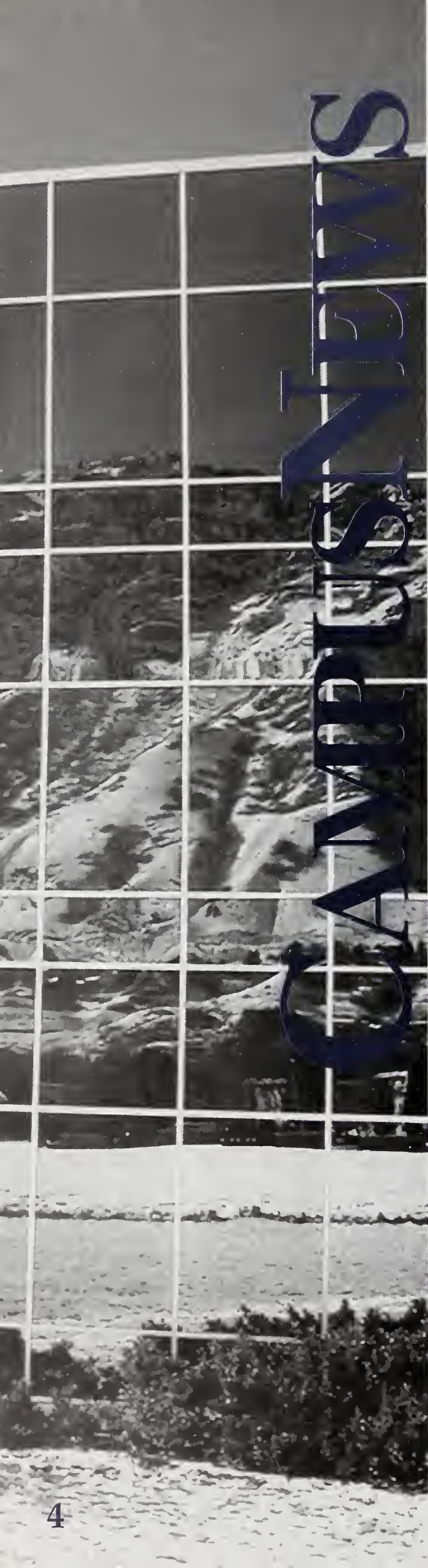
In addition to learning the inherent value of work, our efforts at *Eagle's Eye* teach us about the synergy that comes from teamwork. As we write our separate articles, our distinct styles emerge. Because our articles must come together as a unified publication,

we edit each other's writing. Our work becomes the product of our combined efforts. And that product is more than the sum of the parts. Teamwork magnifies our individual efforts.

This semester has brought a number of changes to our team. Our photographer, Rijon Denetclaw, graduated last December and is preparing for law school. Natalie Walus, our copy editor and layout and design specialist, was married in December and is now Natalie Whipple. And we're excited that José Figueroa, a sophomore from El Paso, Texas, is now a part of our team. We look forward to continuing our work and we're grateful for the opportunity to do so. We hope you will enjoy this issue.

NOTES

1. David O. McKay, *Pathways to Happiness*, comp. Llewelyn R. McKay (Salt Lake City: Bookcraft, 1957), 381 quoted in Elder David E. Sorensen, "The Blessing of Work" (speech, Brigham Young University, The Church of Jesus Christ of Latter-day Saints CES Fireside for Young Adults, March 6, 2005).
2. David E. Sorensen, "The Blessing of Work" (speech, Brigham Young University, The Church of Jesus Christ of Latter-day Saints CES Fireside for Young Adults, March 6, 2005).
3. The Book of Mormon: Another Testament of Jesus Christ. Mosiah 2:17.
4. The Pearl of Great Price. Moses 1:39.
5. Quoted in John R. Trimble, *Writing with Style*, (Upper Saddle River, New Jersey: Prentice Hall, 2000), 3.



Fulfilling a GE on the Slopes

by Marcus McCoy

Imagine yourself gliding across white, powdery snow, up and down slopes, for a class in college. Exercise Science (EXSC) 161, also known as beginning skiing, is a class where you have the opportunity to learn to ski or snowboard while you fulfill part of your physical education GE requirements.

General Education or GE classes are courses college students are required to take to help them become well rounded students and individuals. If you would like to hit the slopes for an exciting 'A,' see the physical education section in BYU's academic catalog for more information.

Exploring the West, Again

by Brooke Ollerton

Lewis and Clark have made their way across the west once again and have landed at a Special Collections exhibit in BYU's Harold B. Lee Library. "Exploring the West: The Legacy of Lewis and Clark" celebrates the American love of exploration and the discovery of our nation.

The exhibit showcases the library's holding of historical maps, handwritten letters, and travel descriptions from Lewis and Clark and six other 19th century explorers. Also on display are museum

specimens of animals the explorers encountered on their journeys.¹

The exhibit, which runs through June 1, 2005, encourages patrons to "stroll through the past and see the discovery of America take place."²

NOTES

1. Gordon Daines, telephone conversation with the author, Provo, Utah, February 22, 2005.
2. L. Tom Perry Special Collections. http://sc.lib.byu.edu/events/archives/index.php?page=exhibit&event_id=46.

WANTED: BYU Students for Teachers

by Maria Molina

The 2nd annual BYU Teacher Fair, sponsored by the Career Placement Center, was held on February 24 in the Wilkinson Student Center (WSC) Ballroom.

The fair provided students with new contacts and a greater understanding of the education field. Ready with resumés in hand, students with a love of children and youth interacted with elementary and high school district recruiters from all over the country.

Recruiters looked for enthusiastic students with strong teaching skills and the desire to constantly improve. Although most participants at the fair were majors from the David O. McKay School of Education, all students with an interest in teaching were welcome.

BYU Studies "The Oprah Effect"

by Cristi Brázão

BYU Professor of economics Richard Butler, along with his student team, conducted the first economic analysis of popular talk show host Oprah Winfrey's influence on book sales.

Their research solidified the notion that it doesn't matter if authors are well-known, obscure, or if they have been dead for centuries; when Oprah

endorses a book, it makes the best-seller list and remains on that list for an extended time.

The results of this analysis proved that it's not due to great advertising or any other factor. Books make the best-seller list simply because of "The Oprah Effect."

New Home for NewsNet

by Joshua Molina

After years of working on the fifth floor of the Wilkinson Student Center, NewsNet, a news gathering service operated by BYU students, finally moved into its new headquarters: BYU's Brimhall Building. This recently renovated building now houses the entire Communications Department, creating a convenient environment for faculty, students, and staff to share information and resources.

The new facility has updated computers, new desks, and a much needed view of the busy campus. "It's nice to move into a fresh new building," said Tessa Penn, production assistant for NewsNet. "It's like a fresh start."¹



Marcus McCoy

NewsNet's "fresh new building" also houses a high tech newsroom where communications students can hone their skills.

NOTE

1. Tessa Penn, interview by author. Provo, Utah, January 25, 2005.

Family Centered Theater

by José Figueroa

"I am Lily! I am queen! I like everything!" proclaims Lily, as she races across the stage on a scooter. *Lily's Purple Plastic Purse*, a charming story about a little mouse that learns big lessons, is just one of the delightful plays by BYU's *Theatre for Young Audiences*.

Based on the belief that the arts can greatly enrich children's lives, the group is dedicated to bringing the performing arts to an enjoyable level for children while providing families with a captivating alternative to mainstream entertainment. The regular performances provide opportunities for families to share a wonderful evening of hearty laughs and important quality time.

Upcoming performances include the group's rendition of Louis Sachar's Newberry Award-winning *Holes* beginning in June. For ticket information, call the BYU Fine Arts Ticket Office at (801) 378-4322.

Community Corner

One-on-One

by Joshua Molina

Six hundred college students volunteered this year for the Provo Youth Mentoring program, significantly more than last year's four hundred and seventy, according to Cora Barrett, the program's coordinator.¹

Mentors are assigned a child, five to seventeen years old, and visit them in their schools once a week on a one-on-one basis to share their time, talents, and love with the students. "[I] came in and helped him with his assignments . . . I thought it was fun," explained BYU student Benjamin Chu of his experience mentoring a Taiwanese boy.² Many of the children being mentored struggle academically because English is their second language. Fortunately, two-thirds of the volunteers are bilingual.

"The turn out this year has been overwhelming," commented Barrett. "It has been the best year for volunteers we have ever had."³ To find out about mentoring opportunities, contact Cora Barrett at (801) 798-7121 or at corab@provo.edu.

NOTES

1. Cora Barrett, e-mail to author, January 13, 2005.
2. Benjamin Chu, interview by author, Provo, Utah, February 4, 2005.
3. See note 1.

A Tabernacle Tradition

by José Figueroa

More than a century after its construction in 1898, the Provo Tabernacle remains one of the most important and historic buildings in Utah Valley. With a rich history of pioneer tradition, this edifice has been the site of many great performances through the years by eminent artists such as Sergei Rachmaninoff and Fritz Kreisler.¹

Today, the Provo Tabernacle is home to various performing groups such as the Utah Valley Symphony and Utah Premiere Brass. It is also frequently used for church meetings and other cultural events, including the popular annual Christmas performance of Handel's *Messiah*.

For information on upcoming events at the Provo Tabernacle, contact the Provo Arts Council at (801) 852-6646.

NOTE

1. N. La Verl Christensen, *Provo's Two Tabernacles and the People Who Built Them* (Provo: Provo Utah East Stake, 1983), 147



Marcus McCoy

Learning the Past and Present

Asian Fest 2005 Educates about Eastern Cultures

by Tom Roderick

"Students don't have many opportunities to share their culture," remarked Tasha Peterson, a senior majoring in humanities from Huntington Beach, California. Luckily, a program called Asian Fest allows Brigham Young University (BYU) students of Asian heritage to teach others about their cultures.

This year, Asian Fest educated and involved the community more than ever in its celebration of the traditional and modern cultures of Asia. An annual event that highlights the traditional Asian New Year, Asian Fest was held January 21 in the BYU Wilkinson Student Center (WSC). Sponsored by the Asian American Association (AAA), Asian Fest represented cultures from all over Asia, including Japan, Korea, China, Mongolia, Tibet, Hong Kong, Taiwan, Thailand, India, the Philippines, Cambodia, Vietnam, and Singapore. Janie Pak, AAA president, explained, "Our aim [this year was] to ... reach out to the community ... [and] expose them to what Asian culture is about. I feel that music and dance are the best way to accomplish that ... In reality, Asia is a very developed and [modern] hemisphere."¹ Asian Fest used the theme "Then and Now" to educate the general public about traditional roots in modern Asian culture.

Held in the Garden Court of the WSC, rows of exhibits expressing the Asian Fest theme of "Then and Now" were separated according to modern and traditional time periods. On the traditional side, you could speak with native Mongolians wearing traditional dress, watch a children's puppet show from Hong Kong, and be involved in many other activities representing traditional Asian cultures. On the other side, exhibitions of modern Asian culture, such as Thai pop music videos and the explosive Dance Dance Revolution video game, gave spectators a sense of modern-day Asia. During the booth presentations, audience members dined on an Asian meal provided by local restaurants, including *egg fu young*, *chow mein*, Basmati rice, Mongolian barbecue, and other traditional dishes.

The theme "Then and Now" continued through a sold-out show performed for an audience numbering in the hundreds. To begin the show, a humorous opening act featured a parody of *Back to the Future*, with two comedic actors trying to save a nutty professor by traveling through time to different countries. Through their witty sketches, the actors connected the concept of "Then and Now" to the countries' performances. Excitement filled the room as each country's representatives came on stage. The audience was delighted to see traditional dances, songs sung in native tongues, and choreographed fights featuring martial arts experts. The show culminated as all the performers sang a rendition of two Latter-day Saint hymns. The women sang "As Sisters in Zion" followed by the men singing "We'll Bring the World His Truth." The song climaxed with both songs sung together.

Many of Asian Fest's performers came from the local Provo/Orem community. Members from the local Asian communities taught dances and songs to the Asian student clubs. One of these teachers was Yuki Vehara, an English Language Center student from Okinawa, Japan. She taught *Hokkai Do*, a traditional Okinawan dance, after friends from BYU International Services asked her to volunteer.

By word-of-mouth and newspaper coverage, Asian Fest included more of the community than ever before. Tickets for both the exhibits and show sold out the morning before Asian Fest began, something that has never happened before. The AAA advertised to BYU students for weeks before the event, while club representatives announced the event to their friends, families, and local church congregations. Newspapers encouraged community involvement by reporting on preparation and times for the event.

This publicity resulted in more people than ever before attending the event, to perform or to experience a slice of Asian culture. Because of Asian Fest the attendees had a greater appreciation for the traditional and modern Asian cultures. About his experience, Tom Orrock, a sophomore majoring in computer science, from Portland, Oregon, remarked, "I learned how to appreciate the different cultures and societies, and how we all live together."

NOTE

1. Janie Pak, interview by author, tape recording, Provo, Utah, January 7, 2005.



Above: During Asian Fest, Mongolian students promoted education about their culture and history. Mongolia has an ancient history; its first realm was established before the Holy Roman Empire.

Below: The BYU Vietnamese Student Association (VSA) performed the traditional hat dance. The VSA seeks to educate the BYU community about Vietnamese culture through service activities, presentations, and other events. Members originate from Vietnam and various states in the USA.



Photos by Marcus McCoy

Hearts in Action

Latter-day Saints Give Freely

by José Figueroa

The beauty of the human heart can be traced along the lines of the hands soiled in service. Since the December 2004 tsunami disaster in Southern Asia, that beauty has been unmistakable. Thousands of people lent a hand in selfless service to help those who have suffered. Among the countless number of charitable hearts and hands involved have been many Latter-day Saints. But charity is nothing new to the Latter-day Saint community. In fact, it's a way of life.

Latter-day Saints have a history of charity. In 1906, when an earthquake with a magnitude of 7.9 on the Richter scale shook San Francisco, leaving over \$400 million in damage and thousands of people displaced amidst the ruins,¹ Latter-day Saints responded to the crisis by shipping flour and wheat to the people, alleviating their dire circumstance.² Later, after the veil of war had lifted from the European nations following World War I and II, The Church of Jesus Christ of Latter-day Saints reacted by sending tons of food, clothing, and medicine.³ Then, in 1985, responding to the growing hunger and disease all over the world, the Church organized what is now called LDS Humanitarian Services.

Humanitarian Services is designed to make humanitarian aid available to people all over the world. An underlying principle is that "people are happier when they accept responsibility for their own well-being and for the well-being of their families. People who are self-reliant are better able to help their neighbors and communities."⁴ Since its inception, the organization has provided more than half a billion dollars in relief support.⁵ The Church's humanitarian efforts are made possible by volunteers who donate their time, talents, and resources to "ease the burden of those in need" and all donations to the organization directly aid the needy.⁶ Contributions and donations from members of the Church are distributed by Humanitarian Services.

Most recently when an undersea earthquake north of the Indonesian island Sumatra sent massive waves of devastation onto many nations' beaches, the Church was

among the first relief organizations to arrive at the scene. "We couldn't believe seeing the walls that had caved down, the houses that had caved down, the people that [were] sitting alongside the sides of the road wherever their homes were," said Gary Flake, Emergency Director for the Church. "Literally thousands upon thousands [were] displaced."⁷ Though the scene of ruin may have loomed threateningly before Church leaders on the scene, they got to work and soon found themselves absorbed in the task of recovery. The Church began to coordinate its efforts with local governments to better provide aid for the needy in affected nations, thereby providing prompt response to the victims.⁸ "In each country, we are working with government officials responsible for government response," said Flake.

Members from all around the globe contributed in their own ways to support the nations of Southern Asia. In Switzerland, members of the Church put together hygiene kits that included soap, hand towels, tooth brushes, and toothpaste. They also collected more than two tons of clothing and bedding which they gave to the Sri Lankan Embassy.⁹ And in Utah, elementary students assisted in the relief effort, often giving the last pennies from their piggy banks. "My little girl, whenever she gets money, the first thing she thinks of is what she can do with it to help children affected by the tsunami," says Lisa Troson, a parent whose daughter attends Westridge Elementary in Provo.¹⁰

At Brigham Young University, the spirit of service was present as students showed up at the Center for Service and Learning following the December tsunami. They were looking for ways to serve. "It was kind of surprising to see the number of students that came in wanting to help—even though it was half a world away," remarked Kathy Haynie, office assistant at the Center. Although the Center itself was instructed to direct students to other organizations, such as the American Red Cross and LDS Humanitarian Services, Haynie said that

many students found their own ways to help.¹¹ In the following months, there were many club-sponsored events on campus, such as a St. Valentine's Day Ball, whose proceeds went to benefit the relief effort in Southern Asia. Whatever the manner that the students chose to help, it was done with a genuine spirit of love.

In speaking of charity toward fellow man, Joseph Smith, the first president of The Church of Jesus Christ of Latter-day Saints declared, "A man filled with the love of God is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race."¹² For the Church and its members, charity is an issue of great priority. Giving freely is just a natural impulse.

NOTES

1. Casualties and Damage after the 1906 Earthquake, U.S. Geological Survey, <http://quake.wr.usgs.gov/info/1906/casualties.html>.
2. *LDS Humanitarian Services*, (The Church of Jesus Christ of Latter-day Saints, 2001).
3. Harold C. Brown, "Lifesaving Gifts Make Difference," *Church News*, Z06, December 25, 2004.
4. See note 2.
5. See note 3.
6. See note 2.
7. Jason Swenson, "Tsunami Disaster More Than 100,000 Dead," *Church News*, Z02, January 1, 2005.
8. *Ibid.*
9. Elder Deon Greer and Sister Renee Mongillo, "Swiss Members Respond," *Church News*, Z15, January 29, 2005.
10. Jesse Hyde, "Children Helping Tsunami Victims," *Deseret News*, B01, January 15, 2005.
11. Kathy Haynie, interview by author, Provo, Utah February 9, 2005.
12. *History of The Church of Jesus Christ of Latter-day Saints*, (Salt Lake City: Deseret Book Co., 1978), 4:227.



Carissa Flores (left) and Andrea Carroll (right), multicultural students at BYU, pack hygiene kits that will be used by LDS Humanitarian Services. These hygiene kits provide much needed supplies to those in critical circumstances.

Curious Disposition

STUDENT SPOTLIGHT: JILL COX

by Tom Roderick

When I first met Jill Cox I knew she was an interesting person. Her expressive mannerisms and bright smile hinted to a unique personality. As our interview progressed, I saw that she had a deep, reflective curiosity. It had led Cox to find answers to questions about the world around her.

"Those little intricate things are amazing. You can look at [the design of a] leaf or something like that . . . I like the design of nature," she explains in reference to her fascination about the outside world. "It's easier to realize what's important when you're surrounded by things that are less processed. It's rejuvenating." Cox desires to understand why things happen the way they do. She chose to pursue mechanical engineering to satiate this thirst for knowledge. This desire to answer her curiosity has opened great opportunities for Cox in her education.

One such experience happened in the summer of 2004 when she landed a great internship with Exxon-Mobil. She was curious if representatives at the annual BYU Job Fair knew her brother, Spencer, a former intern for Exxon-Mobil, so she asked if they had heard of him. The representatives had, and they became interested in her. She then applied for and obtained an internship with Exxon-Mobil.

While there, Cox let her curious nature run free. She explains, "I've never worked for a big organization like that before. It was kind of cool to ask questions, to see how [Exxon-Mobil] was organized, and to know your place. You obviously start out at the bottom. I think I learned the most

about learning." She continues, "[In an internship] it's a very different type of learning curve than you find in school. You just get a lot more of the real life application of working with people and of learning how to ask questions." Cox took advantage of every opportunity to learn while there. She learned a successful way to obtain answers to her questions. "You [must] address the areas that you need to understand, or that are gaps in your understanding. Asking the right questions is an act of . . . learning. It's you looking at where you need to fill in the gaps, where you can take things a step further."

Curiosity and the desire to learn have given Cox grand dreams. While growing up in Springdale, Arkansas, she would gaze at the sky and ponder. "I love astronomy; I've always wanted to be an astronaut, that's why I chose to do mechanical engineering . . . I want to get as close as I can [to being an astronaut]. I'm trying to work for an aerospace firm. Whatever happens will happen. That [goal] was the driving force behind a lot of things until I got to college."

Cox studies hard to achieve her self-declared greatest accomplishment for now—graduation in April 2005. She considers graduating the greatest thing she will have done up to that point. Her most poignant memories of her college years involve spending late nights in the Clyde Building with her equally curious classmates (who, over time, have become her closest friends), trying to solve extremely complicated engineering problems. When asked about these long nights, Cox replies



Marcus McCoy

with a mischievously playful twinkle in her eye, "We're best friends so we don't study the whole time. It's always kind of fun."

Someone that has broadened Cox's curiosity is one of her engineering professors, Kenneth Chase. He has always left his door open for Cox. "I just love to go talk to him. He likes me because I go in and listen to him talk about anything . . . and he is happy to see me . . . It's a two way relationship." She continues, "It's really cool when you find [a professor] willing to invest a little bit of time in you."

Another inspirational figure for Cox is Thomas Edison. She is greatly impressed by his industriousness and ingenuity. This inspires Cox to work hard to gain answers her curious mind poses. It amazes her to learn that while inventing, Edison slept little more than twenty minutes a night. "[Edison] said that 'genius is one per cent inspiration and ninety-nine percent perspiration.' He shows that it's important not only to say it but to do it. I think a lot of things that we wish we had . . . are things that are attainable and we just need to work for them."

Edison's quote has inspired Cox to give effort equal to her curiosity in all life's pursuits. Hard work, coupled with curiosity, has inspired Cox to arrive at her state today—the verge of graduating and establishing a career. Her curiosity inspires us all to work harder and ask what more we can learn.

Remember, Return, Reform

STUDENT SPOTLIGHT: JACOB HOLIDAY

by Cristi Brázão



I have love for where I came from. I love my community, my family, and the people that I worked with in Kayenta,” expresses Jacob Holiday. He describes where he grew up, on the Navajo reservation in Kayenta, Arizona, as an ordinary place, but his story proves that this ordinary place is the home of an extraordinary person. Standing six feet four inches, he is a tall man with tall aspirations. Willing to share life experiences, Holiday is not ashamed to admit the struggles and barriers he has overcome to reach his goals. His past, as well as his goals for the future, are an inspiration not only to those who plan to return to their Native American reservations after receiving an education, but to all who desire to serve their people.

Growing up on the reservation, Holiday was taught the values of service and knowing who you are. These values remained with him throughout his school years. He states, “The day that I graduated from high school I made a personal goal that I wanted to go back [to the reservation].” After serving a full-time mission for The Church of Jesus Christ of Latter-day Saints in Knoxville, Tennessee, Holiday decided to leave Arizona to attend school in Utah at Utah Valley State College (UVSC). “When I got there I felt like I had learned a lot on my mission, like how to communicate and how to help people. In a way, I had overcome the barrier of getting out of my own circle,” says Holiday.

At the time Holiday left the reservation to attend college, he wasn’t quite sure how he wanted to serve his people when he

returned. At first he considered becoming an architect, but later re-evaluated that goal to do what he felt was best for the reservation. Holiday says he asked himself, “What can I do?” And then realized, “I can be a teacher.” He enjoys sports and knows the importance of taking care of the human body, so he decided on teaching physical education (PE).

In January 2005, Holiday began his student teaching. Though he doesn’t know where the faculty will send him to teach, he is prepared because he has experience working with students of all ages. “We do a lot of teaching exercises in each age group—elementary, junior high, and high school,” explains Holiday. The teaching exercises include what the PE teacher plans for the day—basketball, dribbling, shooting, etc. Holiday knows that physical exercises can be challenging for some students. When dealing with this issue he says, “I don’t want [students] to feel left out or that there is not a place for them. I always try to put [them] in a situation where they can succeed.” He feels that by doing this, the children will develop an appreciation, then a passion for what they *can* do, no matter what it is. It doesn’t necessarily have to be athletic sports.

A great deal of Holiday’s passion to succeed comes from taking trials as a challenge to persevere. Though he excelled academically in high school and at UVSC, it was not until his third attempt for acceptance that Holiday was admitted as a student at Brigham Young University (BYU). “At first, I didn’t fit BYU’s mold of what a BYU student should be,” says Holiday, “but I took that as a challenge.” Holiday

was accepted to Arizona State University, but he believed in himself and knew he could succeed at BYU as well. After his acceptance, he commented, “I don’t know what happened, someone on the admissions council thought I could do it.”

Holiday’s performance at BYU proved that he *could* do it. With all of his accomplishments, and many yet to come, it is hard to believe he was once told he could not succeed. Holiday attributes his success to his family and The Church of Jesus Christ of Latter-day Saints. To those students who were also told they could not succeed, Holiday advises, “Take the negative energy and turn it into positive energy . . . trust in the Lord and have faith.”

One of Holiday’s greatest accomplishments was getting married. His wife, Amy, has always supported him in his decision to return to the reservation. They both know that their lives on the reservation in Kayenta will not be the same as life where they currently live in Lehi, Utah. “There is not a Wal-Mart; you have to go off the reservation to go to places like that,” says Holiday. “It takes a special person to leave home to go somewhere else,” he says of his wife. Others can respectfully say the same about him.

Since leaving the Navajo reservation in Arizona, Holiday always remembered his community, his family, the people he worked with, and the personal goal he made after high school. Now that he will soon return, he will use the education he has gained to serve his people, and by doing that, become a helping hand in reforming the place he loves.

Making Choices

ALUMNI SPOTLIGHT: TERESA OCKEY

by Cristi Brázão

Life is busy for Teresa Ockey. In the middle of spending time with her family, preparing to enter a graduate program, and being a mother, she cheerfully took time out of her schedule to be interviewed for *Eagle's Eye* magazine. While watching her little girl play during our interview, she revealed some of the choices she has made in life, why she made them, and her plans for the future. Ockey's choices have reaped positive results, and are a source of encouragement to the lives around her.

Ockey's educational choices were influenced by her parents. "Education has been instilled in me ever since I was little. My dad encouraged all of us (seven children) to go to school, and taught that [education] was important and that we can become whatever we want to be."

After attending Weber State University and then Utah Valley State College, she chose to attend Brigham Young University (BYU). "The environment at BYU was different. I liked the religious aspect." When Ockey started at BYU, she was well adjusted to college life and being away from home. Also, she had already chosen a career path, so she decided to double major in dental hygiene and psychology. After graduation, a dental hygiene school in Salt Lake City, Utah, accepted her, but she chose to decline it. "I was a dental assistant for a while and the work load was tedious." She went on to explain, "I became a mom, so I wanted to stay home for a while."

Ockey made the choice to stay home with her daughter after receiving her bachelor's degree from BYU, but always desired to go back to school. She was satisfied to have her degree, but wanted more.

"I want to go all the way. I want to get my master's and my PhD someday." After taking three years off from school to spend time with her little girl, Ockey feels secure about returning to school. "Now that she [her daughter] is older, and she is able to communicate, it's easier for me to go back . . . It's been great to spend time at home; I just feel like I need to go back to school."

For mothers who have the desire to return to school, she assured, "If you have the desire to go back, you can do it!" However, she understands how hard it can be. "I think the hardest thing is leaving my little girl," she admitted. She explained that returning to school is challenging, but it is possible if you are motivated, and you know how to manage your time. Ockey prepared for the Graduate Record Examination (GRE) for one year. Of her preparation she said, "I would study while my little girl was sleeping, or go to the library at night and study while my husband took care of her . . . The main support I got was from my family telling me I could do it, even though I'm a mom."

The support from her family and Ockey's diligent study paid off. She was accepted to BYU's School Psychology Education Specialist (Ed.S.) Program and will start in fall 2005. In this program, she will be licensed to become a school psychologist for students in elementary, middle, and high schools. "[I] will mainly deal with troubled youth who have problems like drug addiction, learning disabilities, and emotional problems—both family and individual," informed Ockey. When she completes this three year program, she will have the choice to work in public or private schools. She grew up near a Navajo



reservation in New Mexico and wants to help the youth who live in that area and in Arizona. "That's what made me choose what I want to do, seeing a lot of the problems the kids have."

Working in the Multicultural Student Services (MSS) office as a student assistant also influenced her choice to become a school psychologist. "Working with the counselors there, I saw them make a difference in people's lives. They were a resource where the students could go for help. I think that's where I mainly learned what I wanted to do."

Ockey's choice to follow her heart is an inspiration to everyone who has dreams and desires they might think are unattainable. President N. Eldon Tanner counseled, "To mothers, daughters, and women everywhere, let me stress the fact that because of your great potential and influence for good in the lives of all of us . . . You must have the courage, the strength, the desire, and the determination to live as the Lord will have you live."¹ Ockey is grateful for the Lord's guidance in making choices and pursuing her goals. "Having support is the main thing that has gotten me this far—Heavenly Father, my husband and extended family, and my little girl."

NOTE

1. N. Eldon Tanner. "Co-partners with God," *Conference Report*, October 7, 1973, quoted in Laura M. Hawkes, *Quotes from Prophets on Mothers and Families* (Salt Lake City: Hawks Publishing Inc., 1974), 83.



L-R: Katy, Amanda, Logan, Mark, Ethan

The Most Important Lessons

ALUMNI SPOTLIGHT: MARK HUBBELL

by Natalie Whipple

believe in and can still care for different types of people.”

In addition to learning acceptance, Hubbell learned many good qualities from both his families, “You learn the best of what each has to offer and to apply it in your own family, what you enjoyed, and go from there. You learn to break different habits that you may have developed with either one of the families.”

In high school, as Hubbell planned his future, he learned how important education was and what possible paths his life could take. “I initially had my heart set on the Air Force Academy,” he said, a decision partly influenced by his brother in the Air Force program. He had two options: apply directly to the Air Force ROTC (AFROTC). Hubbell decided he would explore both possibilities and applied to the Air Force Academy and also the closest university with an AFROTC—Brigham Young University (BYU).

During this time, Hubbell visited both schools to help him better decide where he would go. “I didn’t feel complete when I was out there,” he recalled about his visit to the Air Force Academy. But when he visited BYU he related, “I had such a blast with the people. I felt the Spirit so strongly and . . . I just felt that that was where I should go.” It turned out that Hubbell was accepted to both schools, but chose BYU and its AFROTC program over entrance to the Air Force Academy in Colorado Springs, Colorado.

His decision turned out to be a good one. He not only had the chance to be part of the AFROTC, but he learned that he also wanted to pursue other academic interests. “After my first school year in Beaver, Utah, I knew I wanted to be a doctor. My foster dad was a doctor. He just really loved and cared for us . . . I wanted to be like him,” he said.

Continuing on his chosen path, Hubbell focused on his medical goals and also served a mission in Fortaleza, Brazil for the Church. While there he learned, and “relearned” as he says, what was most important to him—the gospel of Jesus Christ. After returning to school, he met his wife, Amanda, in an organic chemistry lab his senior year at BYU. “When I met the right person, it happened kind of quickly,” he said. And in reflecting on the lessons he has learned through marriage, he explained, “Well, you learn that it’s really give and take; you learn to work as a team; and that your time isn’t necessarily all yours anymore. But basing our marriage and family in the gospel really makes life more enjoyable.”

Hubbell was then accepted to the University of North Dakota for medical school. Once there, he learned to push himself even further. “I didn’t realize I could study as intensely as I did or for as long as I had. But I’ve learned that it doesn’t help any to get discouraged, but to just keep plowing through it. As my foster dad always said, ‘only your very best is acceptable,’” he said.

Now that he has finished school, Hubbell will complete a general surgery residency in North Dakota. After this, he plans to first fulfill his commitment to the Air Force and then eventually take his family of five (his wife, Amanda, and three children: Katy, Ethan, and Logan) somewhere in the western United States to practice medicine and raise his children. Through all of his accomplishments, Hubbell has learned many lessons from his families, but the most important lessons he has learned are that family and the gospel come first. “You’ve got to put your happiness in yourself, with your family, and base them both on the gospel, otherwise it’s easy to lose focus,” he said.

As I dialed the North Dakota phone number, I wasn’t sure what to expect. I knew that Mark Hubbell recently graduated from medical school and that was it. But when he answered the phone, his kindness put me at ease. “My wife is at Relief Society, so I have the kids tonight. I hope that’s not a problem,” he said considerately. As the interview continued I soon found that Hubbell, despite his personal claims to mediocrity, is a truly remarkable person who has learned many important life lessons.

Hubbell learned many lessons from his two families, one of the most important being acceptance. Raised both on the Navajo Reservation at Fort Defiance, Arizona, and in Beaver, Utah (through the Indian Placement Program), Hubbell had a unique chance to live two cultures. “It was a great experience, being enveloped in two different cultures and being able to understand both families,” he related.

In Arizona, he lived the “traditional Navajo life” as he says—no running water, plenty of sheep and horses, and a herd of dogs. While in Utah, he stayed with the Robinsons, a large family that had more financial freedom and was very active in The Church of Jesus Christ of Latter-day Saints. “There were things that were clearly different with both families,” he said. “But I kind of learned to adapt and to accept both families. Once you feel comfortable with yourself, you learn to accept others for who they are and what they



Marcus McCoy

Above: Although they are different from one another, the love these two little girls have for each other radiates from their tiny faces. These children enjoyed the activities and treats at the Annual African-American Children's Fair.

Facing Page: After his joint lecture with Margaret Young about African-American pioneers in The Church of Jesus Christ of Latter-day Saints, Darius Gray answers questions from audience members. During his lecture he emphasized cultural awareness.

Below: Two women embrace each other after The Walk of Life, an annual commemoration of Dr. Martin Luther King Jr. The encounter between these women exemplifies the inclusion of Black History Month, solidifying old friendships and creating new ones.



Margaret Young

I Am the Dream

Black History Month 2005

by Marcus McCoy

Activity after activity, people of dark skin, people of light skin, people together who normally wouldn't be, all united to celebrate one thing—cultural diversity. I wonder if this was what Dr. Carter G. Woodson hoped when he initiated the celebration of Black History Month. His goal was to remind all Americans of their ethnic roots. Through education and inclusion promoting activities, Brigham Young University's (BYU) celebration of Black History Month this year achieved Woodson's goal. Experiences gained at these activities helped us understand the true meaning of this year's theme, "I am the Dream."

Black History Month's activities started with The Walk of Life, an annual commemoration of Dr. Martin Luther King Jr. Many people of different ethnic roots came together to remember what King strived to achieve. King's hard work was for the betterment of all mankind, making his efforts a part of everyone's culture. Tyler Benson, a BYU student, said, "He changed a lot of the way society thinks about culture and diversity." This idea was evident in a comment made by keynote speaker Don Harwell, President of Genesis, a group designed to "strengthen members of The Church of Jesus Christ of Latter-day Saints by supporting and edifying Black members, their families and friends, and individuals interested in the Church."¹ Referring to the diversity of the audience he said, "If heaven doesn't look like this, then I don't want to go." When Eddie Gist, a member of the community, was asked his feelings about being around so many diverse people celebrating one thing, he responded, "It makes me feel like the dream is on its way. You know, it's really the little steps that can hopefully get this dream to come alive."

This year, speakers shared with BYU students their knowledge, taken from life experiences and involvement with the African-American culture. Marguerite Driessen, the only African-American professor at BYU's J. Ruben Clark Law School,

was the first to speak during the month. She started her lecture by analyzing King's famous "I Have a Dream" speech testing the audience as to how well they paid attention to its words. Then she asked the audience if his dream has been fulfilled. She answered, "We are the generation that [he] looked forward to, but the dream is not yet fulfilled." Driessen explained that until the dream is fulfilled "everyone is at risk." It is important that every person from every ethnic group gains knowledge and education so that the social wrongs King fought against can be conquered.

During the second week, students were addressed by Darius Gray and Margaret Young, co-authors of *Standing on the Promise*, a book about African-American pioneers in The Church of Jesus Christ of Latter-day Saints. Young, reflecting on her studies of the pioneers in her book, emotionally explained how these "black figures [provide] light and knowledge in our lives." This "light and knowledge" is history, history that we should study and learn from. Gray added that this is "history for all, whether you're black or white."

On the third week, Scott Ferrin, a BYU professor, spoke about Charles Hamilton Houston. A civil rights movement pioneer who fought against racial discrimination in education, Houston paved the way for such equal rights leaders as Martin Luther King Jr., Malcolm X, and Thurgood Marshall. After successfully arguing the cause in *Brown v. Board of Education*, Marshall said of Houston, "We wouldn't have been anywhere if Charlie hadn't laid the groundwork for it."²

The last week of the month Atem Aleu, a BYU student and one of the 3,000 "Lost Boys of Sudan," spoke about his arrival in the United States, safe from the war-torn country of Sudan. He shared with BYU students the tribulations of living in a country stricken with civil war where he and many others were treated as slaves. In order to

escape from the nightmare, they ran through the desert to Ethiopia. Aleu says, "I was led to America by the hand of God and it [is] my responsibility to tell the world about what we went through in Sudan."³

Other activities, along with the lectures, brought people together and provided them with many educational opportunities. Students and visitors viewed two videos from a four-video collection called "Africans in America," which taught about the origins of slavery and its abolishment. Blues and Poetry Night informed us on the heritage of African-American music and poetry, and the African-American Children's Fair educated parents from the Utah community on the special needs of their children.

So, why was inclusion and education heavily stressed during this year's activities? Because unity is impossible without inclusion. Referring to the dream of equality and harmony among all, Scott Ferrin said, "Without education there is no hope."

It is important that everyone is educated about the history and contributions of all cultures to American society, including the African-American culture, if they are to truly understand America's ethnic roots. Once this occurs unity will happen, and then we will be on our way to becoming the society that Martin Luther King Jr. envisioned. The celebration of Black History Month is a step to help achieve this goal. Sara Lowe, a BYU student, said, "I think it is important to remember . . . [the] dream. [It] is essential, I think, in establishing Zion on earth today . . . and being one as a people."

It is "too soon to say the work is done,"⁴ but the education and inclusion promoting activities of this year's Black History Month are helping us become one step closer to the reality of unity and equality. The phrase "I am the Dream" is correct as it reminds everyone that it is up to each of us to make sure the dream is fulfilled. Reflecting on the events of this month, I believe Carter G. Woodson would be proud of our efforts to fulfill his goal.

NOTES

1. The Genesis Group, <http://www.ldsgenesisgroup.org/purpose.htm>.
2. Jack Greenberg, *Crusaders in the Courts: How a Dedicated Band of Civil Rights Lawyers Fought for the Civil Rights Revolution*. (New York: Basic Books, 1994), 3.
3. Fabio B. Gaertner, "Shadowed by Adversity," *Eagle's Eye*, vol. 35, no. 1, April 2004, 16.
4. Scott Ferrin, "Charles Houston: The Moses of the Journey," (Lecture, Brigham Young University, Provo, Utah, February 19, 2005.)



Outreach Day

Students Become the Dream

by Cristi Brázão

"I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream rooted in the American dream . . . With this faith we will be able to work together, to pray together . . . to stand up for freedom together . . . And if America is to become a great nation, this must become true."

These words of hope rang out into the crowd as Dr. Martin Luther King Jr. delivered his impelling "I Have a Dream Speech." I watched a recording of this speech in the ballroom of the Wilkinson Student Center, with students from Brigham Young University (BYU) and neighboring schools, as we gathered to take part in BYU's annual Community Outreach Day. After viewing this clip, Laura Kay Priedum, a member of the Black Student Union (BSU), advised the audience not only to hear the dream, but to "become the dream." Many students like Priedum took these words to heart as they lost themselves in the service of others.

We had our choice to provide service for organizations such as, Head Start, the Youth Detention Center, Deseret Industries, LDS Humanitarian Services, or the Orem City Library. Jamie Steck, a junior English major, is an enthusiastic, annual participant of Community Outreach Day. When asked why she chose to participate in this event she stated, "Community Outreach Day each year has always been a positive experience for me—and for crying out loud, it's service! Service always helps a person put life into the proper perspective." Steck also shared that she enjoyed laughing with friends as they helped cut out school bags for LDS Humanitarian Services. "There was simply a good feeling in the [Wilkinson Student Center] that day," she added.

When asked how she thought Community Outreach Day related to "the dream" of Dr. King, Steck replied, "I think the ultimate dream of every humanitarian like Dr. King is for each person to willingly give of themselves for the benefit of others without regard to race or gender or any other division. It is the dream of humans becoming humane." Priedum included, "His dream was for everyone to live in harmony with one another despite differences, which happens from [serving] one another . . . When people work together to serve others despite their differences, they are living not only Martin Luther King's dream, but also Heavenly Father's dream."

As shown in the movie clip, Dr. King also dreamt that "one day the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice." As a native of Mississippi and a participant of Community Outreach Day, this phrase caused me to reflect on the positive changes that have occurred since 1963. I am grateful to attend a university where students of all races can join together and serve others. Events like Community Outreach Day give me, along with other students, more opportunities for involvement as we strive to "become the dream."

Success for the Future

The First Year of Foundations and Connections

by Tom Roderick

Imagine you are a parent of a high school student. Your student, like most, has a zest for fun activities and a natural allergy to things requiring hard work. You want the very best for your child. You've provided them with love, shelter, food, clothing, and everything you possibly can. Yet, you feel you can do more. You want them to have the best possible future. What can you do?

Multicultural Student Services (MSS) at Brigham Young University (BYU) understands your need. The high school years can be frustrating, for both students and parents. This year, MSS began two programs, Foundations and Connections, to help students prepare for college admission by succeeding in high school.

Foundations encourages ninth-grade students to start high school right. Its purpose, as explained by Sam Brown, MSS counselor and coordinator for Foundations, is to emphasize that ninth grade counts. "Ninth grade is the beginning of what will actually count on their transcripts for college admission . . . [In Foundations] we [talk] to them about the things that they need to do to prepare for college and the life that they will lead there."

For tenth-grade students, Connections focuses on linking the academic foundation of ninth grade to an academically successful high school experience. Connections also teaches how to balance social and spiritual dimensions into this academic foundation. To accomplish this, the program advises students to begin specific habits, continue good habits, and find improvable areas from the year before. It also introduces students to college preparation essentials.

Both programs use workshops to accomplish their purposes. BYU multicultural students serving as volunteer counselors prepare and carry out the different workshops. "I was really excited about the opportunities to give back to the multicultural program," explains Chelsea Niumtatalolo about the workshops involved. Niumtatalolo, a freshman from Hillsboro, Oregon, volunteered as a student counselor for the event. "I wanted to show these kids that it is possible to make your dreams come true, especially with an education from BYU."

In November 2004, students and parents attended the first Foundations and Connections programs. Brown and Lisa Muranaka, MSS Director, introduced the programs and their goals: "to promote education and personal development among multicultural youth; emphasize that work done in ninth [and tenth] grade will count towards future college options, and, ultimately, their quality of life; to help . . . students begin to think about career options; [and] to help parents understand their role in the success of their students."¹

After the introduction, students filed off to workshops while parents participated in a question and answer session with Brown and Muranaka. "Most of the time parents are more interested in their children's education than the children are . . . They are the greatest factor in their children's education," said Brown. Muranaka and Brown resolved much of the parents' confusion about college preparation.

The ninth-grade students participated in workshops designed to emphasize Foundations' goals. The workshops introduced students to college and career options, which will help them decide early what they want to do with their lives. Student counselors used interest-grabbing content from various academic disciplines available at BYU, including humanities, science, and business.

For example, in the science workshop, Eduardo Galindo, a senior from Houston, Texas, majoring in nursing, highlighted scientific principles while sparking students' interest through a surprising object lesson. After putting his gloved "finger" in a vat of liquid nitrogen, Galindo shattered it with a hammer (the "finger" was really hamburger packed into a glove). When they realized the trick, the students' horror turned quickly into laughter. This began a group discussion about how interested students use science learned from the classroom in real life with inventions such as computers, cars, and medicine.



Parents, seeking information to better prepare their children for the future, found the MSS staff ready and able to answer questions. MSS staff members, like Sam Brown (right), discussed the opportunities students have to better prepare themselves for success in high school.

As with Foundations, Connections used workshops to accomplish its purposes. Cristiano Ruy, MSS counselor and Connections Coordinator stated, "[In the academic workshop] we talked about requirements for college applications. We explained things they need to be looking for now, like taking the ACT, getting a higher GPA, concentrating on extracurricular activities, and participating in SOAR" (see related story on facing page). Another workshop, focused on balancing social and academic high school experiences, helped students overcome fears of involvement and awkward social situations. The students interviewed college students to find out what kinds of opportunities are available in college (such as clubs and service).

After the workshops, students and parents assembled for a final message where student counselors posed the question, "What is the most important job you can have in high school?" The room then fell silent. Parents watched in anticipation as their students struggled to find the insight the counselors of the program expected. Finally, a student correctly and daringly called out, "Student!"

If you are a parent, and are interested in having your multicultural student participate in next year's Foundations or Connections program, please call the MSS office at (801) 422-3065. If you are a BYU student or alumni and are interested in volunteering for Foundations or Connections, please e-mail Sam Brown at samuel_brown@byu.edu.

NOTE

1. Samuel Brown, *Foundations Mission Statement*, August 2004.

An Amazing Week

The SOAR Experience

by José Figueroa

For many high school students, the situation is all too familiar—somehow, amidst the ever changing backdrop of high school life, they must answer the difficult questions of where to go to college and how to get there. It's not an easy time in life. Fortunately for many students, summer-time help is on the way. It's called Summer of Academic Refinement (SOAR). But though the name may hint otherwise, it's a lot more than academics.

SOAR is a week-long summer program sponsored by Multicultural Student Services (MSS) at Brigham Young University (BYU). "The purpose of SOAR is to provide an opportunity for students to come and have a BYU experience as they contemplate their options," said Ann Marie Lambert, head coordinator for SOAR and a counselor in the MSS office. "We want them to experience the feeling [at BYU], to make an informed decision about BYU."¹ To accomplish this aim, the program offers participants a variety of unique learning experiences in and out of the classroom. For Pamela Castro, an upcoming BYU freshman from New Jersey, the program served to show her "more about what was coming up next. [We] learned more about universities—not just BYU, but what other colleges have to offer."²

The memorable week provides an important opportunity for participants to sample college life through scholastic experiences so that they can prepare for it. "I knew I had dreams and aspirations," remarked Castro, "but SOAR helped them materialize into actual goals that I could take steps to accomplish."³ Composed of a grueling schedule of workshops and activities, SOAR is designed to give students a taste of the unique BYU learning style, which, as Lambert remarked, "inserts spiritual learning . . . We want students to get a feeling for the type of learning that goes on in college. We do hands-on learning, so they can see learning can be exciting."⁴ Most students enjoy the learning atmosphere at BYU where they can speak freely of gospel principles, such as faith and repentance. "For the first time I didn't have

to be uncomfortable in class," remembered Castro. "The teachers were really friendly, everyone was relaxed . . . That was the best part—you're not only learning something really well, but you're learning in a good environment."⁵

The week of SOAR may be academically demanding, but it's certainly not a week spent alone. It's a great opportunity to meet other multicultural students and make enduring friendships. Many of the participants meet others in similar circumstances, often the only member of The Church of Jesus Christ of Latter-day Saints in their high schools. "It was just a great feeling going out there and hearing everyone else, what they go through," recalls Mary Jett from New Jersey. "We were able to share our experiences . . . what it's like being the only member in our school. It really strengthened me."⁶

Along with the academic and social aspects, SOAR also has a spiritual side. The students participate in nightly devotionals, a Tuesday BYU devotional, and also travel to Temple Square in Salt Lake City, where they watch *The Testaments of One Fold and One Shepherd*, a Church-produced film about Christ's visit to the American continent. "The whole experience . . . helped me remember that there are others that are also trying to live the gospel

of Jesus Christ," said Castro.⁷ For Rebekah Serrato, a Texas high school senior, favorite memories of SOAR included the nightly devotionals. "We all were able to share our experiences: how they brought us closer to Heavenly Father, how everything that we did had some connection to the Lord, and how it affected us. At the end, we all bore our testimonies in front of each other . . . It's brought me closer to Heavenly Father."⁸

While originally a college preparation program, SOAR has become much more. Though it lasts only a week, the lessons learned and the friendships forged at SOAR can last a lifetime. "I just loved it, everything about it," said Jett. "It was just an amazing week. The whole time I was there, I just felt like I was in a whole different world and I just encourage everyone to go."⁹

NOTES

1. Ann Marie Lambert, interview by author, Provo, Utah, February 16, 2005.
2. Pamela Castro, telephone conversation with author, February 16, 2005.
3. *Ibid.*
4. See note 1.
5. See note 2.
6. Mary Jett, telephone conversation with author, February 17, 2005.
7. See note 2.
8. Rebekah Serrato, telephone conversation with author, January 25, 2005.
9. See note 6.

SOAR Application Information

What is SOAR?

SOAR is a rigorous five-day college preparation program, which prepares and informs American minority students of educational benefits and expectations at Brigham Young University.

Benefits

- ACT test preparation and examination
- BYU admission information and assistance
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- American minority decent
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Dates

Session 1: June 20–25
Session 2: June 27–July 2
Session 3: July 11–16

Contact Information

Phone: (801) 422-3065
Email: mss@byu.edu
Web Page: <http://campuslife.byu.edu/mss/soar>
Mailing Address:
Multicultural Student Services
1320 WSC
Provo, UT 84602



Life ^{in the} Pursuit

THE BUFFALO HUNT

by Natalie Whipple

They say the hills rumbled when a buffalo herd neared, like the sound of thunder grumbling from afar. At an estimated 60 million strong in 1800, the buffalo blanketed the Great Plains and provided sustenance for the Plains Indians.¹

As Native American tribes gradually moved their way onto the plains, the buffalo increasingly became a supplement and then a staple for most tribes. In fact, pursuing buffalo became a way of life that supported the rich and prosperous plains cultures.

Plains Nations

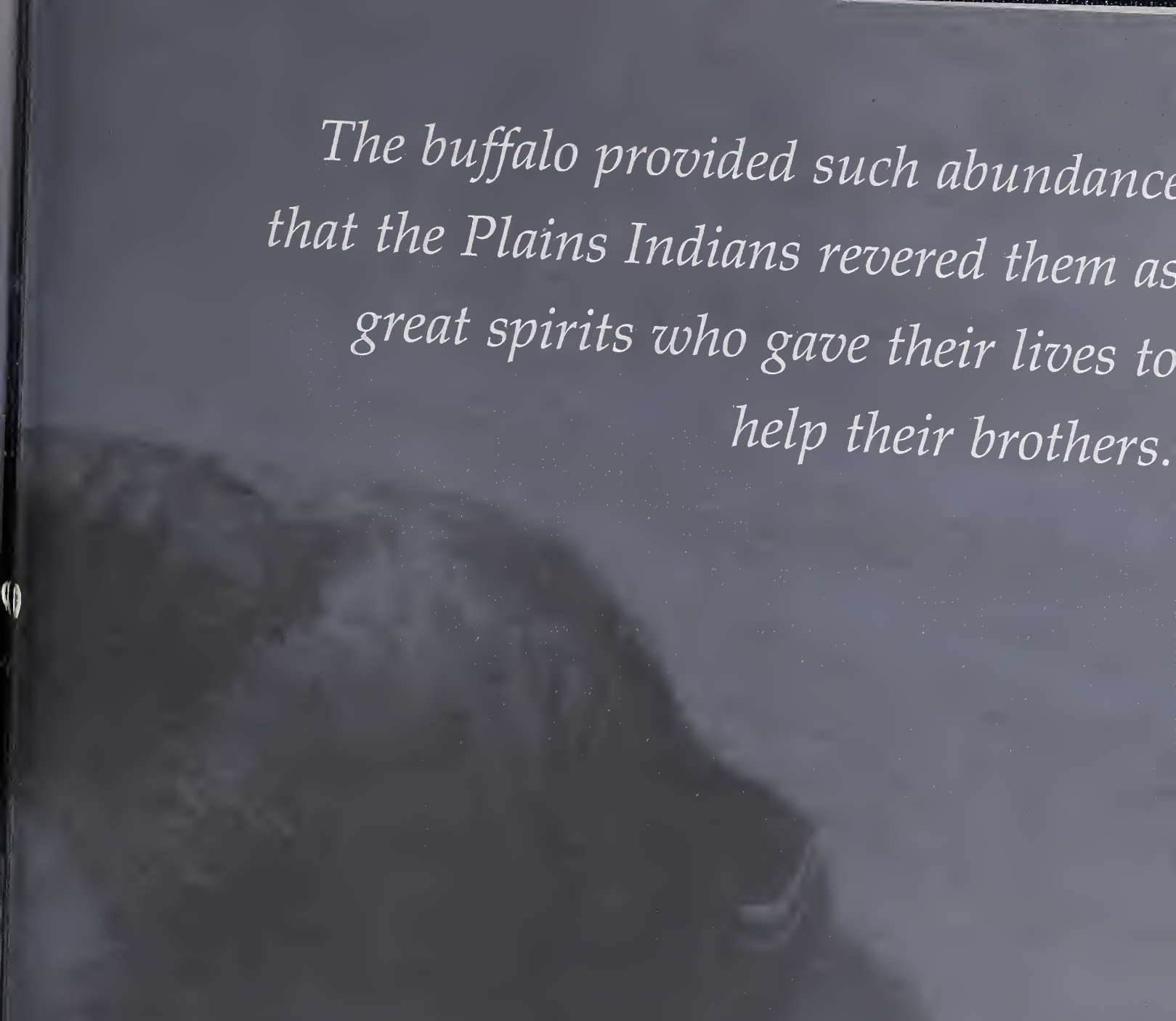
Despite the common stereotype that all Plains Indians were basically the same, the Native Americans who inhabited the Great Plains were as diverse as America is today. Coming to the area in small numbers and under many different circumstances, they slowly populated the rolling grasslands until the 17th century.²

By the time Americans came in the 1800s, over thirty tribes lived on the plains, a sum of about 400,000 people.³ The Pawnee

and the Wichita tribes were some of the first Native Americans to come to the area in the 13th century, followed in the 15th century by the Hidatsa, Oceti Sakowin, and Ojibwa tribes, as well as many others thereafter.⁴

Each tribe came for its own reasons—better agricultural land, escape from warring nations, or plentiful food supplies. The Cheyenne, for example, traveled further into the plains as the eastern nations, like the Iroquois, pushed them out and burned their villages. They eventually joined a sister tribe, the Suhtaio, on the far western plains.⁵

Tribes like the Wichita and the Pawnee came for the rich, uncultivated plains soil. Only after coming to the plains did they begin to hunt buffalo as a supplement and, eventually, as a staple. Though many tribes started out part agricultural, the Oceti Sakowin, later known as the Sioux, were always nomadic, harvesting wild rice and hunting full-time.⁶ In contrast, some tribes, like the Mandan, stayed agricultural and only hunted a few times a year. But whether or not a tribe turned nomadic or remained



*The buffalo provided such abundance
that the Plains Indians revered them as
great spirits who gave their lives to
help their brothers.*

agricultural, all of the Plains Indians looked to the buffalo as their main source of meat. And because the buffalo was such a life-sustaining creature, the Plains Indians carried great reverence and gratitude for all it provided.

Giants of the Plains

Standing at least six feet at the shoulder and weighing an average of two thousand pounds, the buffalo roamed the vast territory between the Mississippi River on the east, the Rocky Mountains on the west, Central Canada on the north, and Northern Texas on the south.⁷

Nothing resembling Asian buffalo, the larger, woollier American buffalo freely roamed the plains in relatively small herds most of the year. There were two types of herds—the bull herd and the nursery herd. Bull herds consisted of grown male buffalo that grazed on their own while the larger nursery herds

contained female buffalo and their young. Twice before winter these herds would gather together to mate—an ideal time for hunting in large quantities.⁸

Buffalo were notorious for their poor eyesight, which made them great targets for archers. In addition, tribes favored hunting the larger, slower nursery herds because it was easier and the meat was more tender.⁹ As long as hunters stayed down wind, they could sneak up on even the largest of herds with relative ease. And because of the buffalo's overwhelming size, they provided much more food and hide than any other animal hunted on the Great Plains.

The buffalo provided such abundance that the Plains Indians revered them as great spirits who gave their lives to help their brothers. Though a tribe often killed many of the great beasts at a time, they always expressed gratitude to the animal for what was provided.



When the Spanish introduced horses to the American plains, tribes began to use the animals to hunt buffalo with even greater efficiency. With the speed of the horse, Native Americans hunted more than enough for themselves and began to trade their surplus game.

Before the Hunt

Hunting buffalo took careful preparation. Hunters did not merely shoot down buffalo; the entire tribe had to prepare for the hunt and the bounty it would bring. The men, and perhaps a few of the young men, prepared for the obvious duty of tracking and killing buffalo—no small task. The women and children took responsibility for skinning, cleaning, and preserving the buffalo.

The entire tribe also had to provide adequate supplies to pack and store thousands of pounds of meat. Everyone at the hunt had to carry some amount of meat back to the village. Many people used dogs, which could carry sixty pounds or more, to haul meat home.¹⁰

Because buffalo traveled in generally smaller herds than most people think, finding buffalo to hunt was occasionally a problem. In those times, tribes took special measures in hopes that a herd would appear. The Blackfoot tribe employed “buffalo stones” in times of need. Reddish brown stones roughly shaped like buffalo, the “buffalo stones” were used in special ceremonies to bring buffalo to the tribe.¹¹ Of all the tribes, the Mandan had the most elaborate calling ceremony—they would meticulously act out the hunt. Almost theatrical in nature, hunters would wear their war clothing while others would don buffalo hides. When those portraying buffalo tired they would fall as though dead and others would depict carving the buffalo. This ceremony honored the animal and appeased its spirit, hopefully luring it near.¹²

Hunting the Great Beast

Horses did not enter the plains culture until the end of the 17th century, so the Plains Indians devised many different ways to hunt buffalo on foot.¹³ One of the most favored tactics involved a small cliff, or buffalo jump. Men would disguise themselves in buffalo coats and get close to the herd. Then they would spring upon the herd and send them stampeding over a nearby cliff. The rest of the tribe waited at the cliff bottom to carve the animals and pack them. The most famous of these buffalo jumps is Head-Smashed-In located in southern Alberta, Canada.¹⁴

Piskins, a corral-type structure, also found favor with many tribes. Hunters on foot would surround as many buffalo as possible and then guide them into fortified piskins.¹⁵ Before the slaughter, some tribes would perform a brief ceremony. An Assiniboin leader, for example, would present one of the buffalo with a ceremonial pipe and say, “My grandfather, we are glad to see you and happy to find that you are not come in a shameful manner, for you have brought plenty of your young men with you. Be not angry at us, though we are obliged to destroy you to make ourselves live.”¹⁶ Once the ceremony was over, the men shot all of the captured buffalo to feed the tribe. Then the leader would enter the piskin and perform another short ceremony by placing swans’ down on each buffalo head. Once again, the women and children then cleaned the animals and packed the meat.¹⁷

Other foot tactics included surrounding the herd and shooting as many as possible and, during the winter, leading the buffalo to a frozen lake or river where they would slip and slide in panic, making them easier to hunt.¹⁸

Once the horse entered the plains, hunting buffalo changed greatly. Many foot tactics disappeared and were replaced by the speed and power of mounted archers. Now that hunters could keep up with herds, they could also provide more for their tribes. They killed a little more than they needed and started to trade amongst each other for goods, making many tribes very wealthy.¹⁹ But though they were able to kill with more ease and gain great wealth, the Plains Indians never forgot to be grateful to the buffalo for supporting their way of life.

Spoils of the Hunt

Hunting buffalo provided everything the Plains Indians needed to survive—over one hundred items total. First and foremost, it supplied food. From meat to cheese to blood pudding, the buffalo provided a variety of life-sustaining food. Most tribes preferred their meat fresh and hunted often to obtain it. Even in the winter when they had dried meat and pemmican (powdered meat), they kept their eye out for any chance to obtain fresh meat.²⁰

Buffalo also provided shelter. Their large hides were ideal for tipi construction and the women of the tribe spent hours preparing the hides for use. Indeed, many Plains Indian women were valued for their tanning skills, for it was the wife’s responsibility to prepare every buffalo hide that her husband earned on the hunt. Tanning and sewing hides was usually a daunting task because the average family tipi required a dozen hides.²¹

Along with the tipi, buffalo hides also supplied clothing and storage for the tribe. Most clothing was made of buffalo hide and sewn with buffalo sinew; decorative jewelry also came from parts of the buffalo, such as the horns. Storage bags, or *parfleches*, held everyday necessities like food and clothing and were easy to carry when a tribe moved to another location.²²

The list of buffalo-made items also included water containers, utensils, blankets, winter sleds, quivers, toys, medicine, ceremonial tools, and much more. Truly, with the buffalo as their main staple, the Plains Indians created prosperity out of their resourcefulness in using the buffalo.

As Native American tribes moved onto the Great Plains, their way of life increasingly became centered on the pursuit of buffalo. Continually preparing, hunting, and using the buffalo, the Plains Indians grew prosperous from their nomadic lifestyle, becoming powerful nations. And while they prospered from this great and bounteous beast, they remained ever thankful for all the buffalo provided.

NOTES

1. Shepard Krech III, *The Ecological Indian* (New York: W. W. Norton & Company, 1999), 125.
2. The editors of Time-Life Books, *The Buffalo Hunters* (Alexandria, Virginia: Time-Life Books, 1993), 25.
3. *Ibid.*, 97.
4. *Ibid.*, 18–19.
5. *Ibid.*, 26.
6. See note 4.
7. See note 1, 126.
8. See note 2, 97–99.
9. *Ibid.*
10. *Ibid.*, 106.
11. *Ibid.*, 100.
12. *Ibid.*
13. *Ibid.*, 112.
14. See note 1, 123.
15. See note 2, 103–104.
16. *Ibid.*, 96.
17. See note 2, 103–104.
18. *Ibid.*, 101.
19. *Ibid.*, 113–117.
20. *Ibid.*, 109.
21. *Ibid.*, 110–111.
22. *Ibid.*, 109.

Courtesy of Brigham Young University Museum of Art. All rights reserved. *The Buffalo Hunt*, on Snow Shoes By McGahey



Above: During the winter, Native Americans hunted buffalo with very different tactics. They used the snow to their advantage by running herds into deep drifts that would slow them down and even immobilize them completely. Many tribes employed a tactic of driving a herd onto a frozen lake. Under the weight of hundreds of buffalo, the ice would crack and the buffalo would be vulnerable to the tribes' attack.

Below: Because the buffalo migrated, the plains tribes created societies that would be able to follow the herds year round. Their homes were made of light material, which would be easy and quick to move at any sign that a herd was moving. They traveled light and had few possessions to encumber their following of the buffalo.



Shadow to the Dream

GANDHI'S INFLUENCE ON DR. KING



by Joshua Molina

It was the Christmas season of 1955; a black seamstress named Rosa Parks was relaxing from an exhausting day of work on her bus ride home. Her rest was abruptly disrupted when she was ordered to move to the back of the bus and give up her seat to a white man. Rosa Parks refused and was arrested. The outrage of her arrest sparked the interest of the young Dr. Martin Luther King Jr., who, within twenty-four hours of the incident, organized a monumental bus boycott that lasted over a year. Wading through public persecution, the protesters' pleas were finally heard, and the U.S. Supreme Court ruled that segregation on public buses was unconstitutional. Instead of turning to violence, Dr. King led a peaceful demonstration that showed the country the determination of the black community to attain equal rights and also the philosophy behind their cause.¹

Where did he acquire the plans for nonviolent campaigns? Many prominent figures through history kindled Dr. King's passion for non-violence in civil reform. During his college experience, he was exposed to the philosophies of great thinkers like Georg Hegel, Reinhold Niebuhr, and Henry David Thoreau.² Later a Baptist preacher, Dr. King relied heavily on the teachings of Jesus Christ along with those of Old Testament prophets like Amos, Micah, and Jeremiah.³ Yet another man, Mohandas Gandhi, was an integral part in giving Dr. King the direction he needed for a contemporary civil rights campaign.

It was not until both Gandhi and Dr. King were adults that they were each compelled to follow religious paths. This religious motivation was becoming less common in an increasingly secular world, but each man held onto his faith in the power of God to deliver his people. One author described them in this manner: "These were not politicians trying to be Holy Men; these were Holy Men trying to be politicians."⁴

They lived on opposite ends of the globe, and their time lines barely overlap—Gandhi died in 1948, the year Martin Luther King, Jr., at age 19, graduated from Morehouse College. Yet they had the same goal: civil reform through non-violent resistance. In a society that had adopted the Machiavellian principle, *the end justifies the means*, these men did not allow violence to be their means since it would compromise the integrity of their cause. Dr. King preached, "I have tried to make clear that it is wrong to use immoral means to attain moral ends."⁵

Dr. King began taking Gandhi's philosophy seriously when Mordecai Johnson, at the time the president of Howard University, delivered a sermon about the Indian leader. The impact of that sermon led King to a more in-depth study of Gandhi. Dr. King explained his experience:

"I HAVE TRIED TO MAKE
CLEAR THAT IT IS WRONG
TO USE IMMORAL MEANS
TO ATTAIN MORAL ENDS."

Dr. Martin Luther King Jr.

As I read, I became deeply fascinated by his campaigns of non-violent resistance. As I delved deeper into the philosophy of Gandhi, my skepticism concerning the power of love gradually diminished, and I came to see for the first time its potency in the area of social reform . . . The “turn-the-other-cheek” philosophy and the “love-your-enemies” philosophy . . . were only valid when individuals were in conflict with other individuals; when racial groups and nations were in conflict, a more realistic approach seemed necessary. But after reading Gandhi, I saw how utterly mistaken I was.⁶

Dr. King and his wife, Coretta, toured India in 1959 to see first-hand how Gandhi’s philosophy of non-violent resistance, or *satyagraha*, brought independence to one of the largest countries in the world. According to Gandhi, *satyagraha* “is the vindication of truth not by infliction of suffering on the opponent but on one’s self.”⁷ Through Gandhi, this concept was used to divide two nations—India from oppressive British rule. It may then have seemed ironic that Martin Luther King Jr. could use it to *unite* a nation that was at the time considered “separate but equal.”

In 1963, after adequate tutoring, Dr. King answered a call to action; he brought Gandhi’s non-violent strategies to Birmingham, Alabama, a city that had almost completely closed its doors to racial integration. The city had gone to the extremity of closing public facilities, including all public parks, to keep them from being integrated. Protests led to many arrests. Some police officers even sprayed protesters with high-powered fire hoses and unleashed German shepherds on the crowds.

Following a march toward Birmingham’s City Hall, Dr. King and a small group of demonstrators were arrested. Even from his jail cell, King mimicked one of Gandhi’s non-violent approaches showing how the “pen is mightier than the sword.” In response to the statement of a group of uneasy white clergy, Dr. King wrote his famous *Letter from Birmingham Jail*.⁸ Seeking their help in desegregation of the city he wrote, “Lamentably, it is an historical fact that privileged groups seldom give up their privileges voluntarily

. . . We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed.”⁹

“We’ve got some difficult days ahead,” Dr. King later said in a speech to sanitation workers, “But it doesn’t matter with me now . . . I have been to the mountaintop . . . And I’ve looked over. And I’ve seen the Promised Land. I may not get there with you. But . . . we, as a people will get to the Promised Land.”¹⁰

The day following this speech, Martin Luther King Jr. was shot and killed. Even in death King followed in the footsteps of Gandhi, violently martyred for his cause. Nevertheless, King fulfilled his “dream.” He was a mouthpiece for civil rights, and organized a movement that would not only open the door for racial equality among Blacks and Whites, but would extend freedom to all those emigrating from foreign countries. Dr. Martin Luther King Jr. would come to stand in the greatness among his predecessors who had deeply influenced him. Mohandas Gandhi especially, stood behind King, as if in the shadows, and inspired the grand change of a nation.

NOTES

1. Lerone Bennet Jr., *What Manner of Man* (Chicago: Johnson, 1968), 59–77.
2. Martin Luther King, Jr., “My Pilgrimage to Nonviolence,” in vol. 4 of *The Papers of Martin Luther King, Jr.* (Berkeley: University of California Press, 1992), ed. Clayborne Carson, 474–481.
3. John J. Ansbro, *Martin Luther King, Jr.: The Making of a Mind*, (Maryknoll, NY: Orbis Books, 1982), 164.
4. Michael J. Nojeim, *Gandhi and King*, (Westport: Praeger, 2004), 269.
5. Gary Layne Hatch, *Arguing in Communities*, (New York: McGraw-Hill, 2003), 252.
6. See note 2, 478.
7. See note 4, 95.
8. See note 1, 136–140.
9. See note 5, 244.
10. James Melvin Washington, *I Have a Dream*, (San Francisco: Harper San Francisco, 1992), 203.

WALKING FOR FREEDOM: 1963 MARCH ON WASHINGTON

by Joshua Molina

The 1963 March on Washington was organized in less than eight weeks and run by several civil rights organizations from different parts of the country.¹ It would be the catalyst needed to shift the paradigm of a racially intolerant nation. Sitting beside each other on the edge of the reflecting pool, Blacks and Whites showed the world how they could come together to change the mentality of the country.

More than 250,000 people from all backgrounds united to walk the short distance toward the Lincoln Memorial, passing the reflecting pool on their march. As they walked across the lawn of the capital mall, reporters caught the images on camera and broadcasted them to television sets all over the country. Almost six-thousand first response men were assembled in case of an emergency but were not summoned. The march proved to be peaceful and effective.²

Even more anticipated than the march were the events at the Lincoln Memorial that followed. They included music from

gospel singers Marian Anderson and Mahalia Jackson, and inspiring speeches from Black rights activists John Lewis, A. Phillip Randolph, and Dr. Martin Luther King Jr.³ This was their time to plead their case of fully integrating the country and to give hope to their supporters.

Almost a year after the march, following long discussions by Congress, the Civil Rights Act of 1964 was signed into law by President Lyndon B. Johnson.⁴ Although there was still much progress to be made, the march awoke America, helping it take those first steps towards equality for all of its citizens.

NOTES

1. Patrick Henry Bass, *Like a Mighty Stream* (Philadelphia: Running Press, 2002), 32.
2. *Ibid.*, 24.
3. *Ibid.*, 98–100.
4. Lerone Bennet, Jr., *What Manner of Man*, (Chicago: Johnson, 1968), 162.

The Eagle's Eye

Vol. 1 Issue 4 Brigham Young University, Provo, Utah May 1973



McDonald calls for new spirit

NATIONAL OBSERVER, Mass.—The spirit is manifesting itself these days in both positive and negative ways. On April 23rd-24th, the positive approach held the center stage for about 100 Indian youths at a conference sponsored by the Church of Jesus Christ of Latter-day Saints.

Featured guest speaker for the Salt Lake City conference was Mr. Peter Mac Donald, newly elected chairman of the Navajo Tribe.

He brought the high-school and college-age Indian delegates a message of hope that a new area of progress, prosperity, and nationalism is dawning at last for the North American Indian.

"It is important," Mr. Mac Donald told the youths, "that today we all get together and move in a direction that will give us a place in America that rightfully belongs to us. I see Indians all over the land beginning to move forward toward the front of society. We have been on the back burner for too long."

The great hope of the American Indian, he added, lies with its youth and their courage to become educated. "I am happy to say that you are beginning to move, and the rest of us are going to move with you."

Mr. Mac Donald appears to have few illusions about the problems that plague

thousands of Indians. "The Indian today suffers from three kinds of deprivation," he says. "The first is a deprivation of the physical needs, which create hunger, lack of clothing and housing. The second is a deprivation of his economy, which keeps him from a good life. And the third is a deprivation of his soul, which results in alcoholism, suicide and hopelessness. The promise of youth gives the Indian a new spirit of hope to determine his own destiny."

Mr. Mac Donald told the youths about a Navajo legend in which two young people saved the Indian nation by saving the right seeds that would bear fruit. "Now we are asking you to bring back to the reservation those things which will now bear new fruit," he said. "You must bring back new experiences, knowledge, and courage. We need you. The people need you, not just this Navajo, but all other Indian reservations."

Throughout the two-day conference the delegates were able to gain strength and wisdom from listening to Indian tribal leaders, Indian youth, and college students emphasize the importance of getting a good education and helping all they can to make Indian communities a happy and prosperous place to live.



BYU's Indian Debate Team displays its trophy after placing first in the Indian American Invitational Speech Tournament. They are (l to r) Adrian Bush-Sumpter, Wayne Fields, Chelsey Reed, John Martin and Joseph Salazar. Photo by Doug Krenner.

Indian debate team takes first

The BYU American Indian formans team placed first at the premier American Indian Invitational Speech Tournament, held May 6-7th at Dettmehrs College in Houston, Texas.

May 1986
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Vol. 16, No. 4

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Cedartree
dynasty.
Generation
show highlights
**LANAMITE
WEEK 1986**

EAGLE'S EYE

BYU hosts its First
Discrimination
Prevention Week

1994 International Week
Schedule

Navajo Legacy

Despite attempts to force its extinction, the Navajo language finds preservation at BYU

by Natalie Whipple

Just glancing over old issues of *Eagle's Eye*, I almost can't believe how much our publication has progressed, and I feel grateful for my small part in it. From newspaper to magazine, *Eagle's Eye* has experienced many changes in both look and content. Yet these changes have not altered the publication's primary goal—making progress and helping others to do the same.

When Spencer W. Kimball was president of The Church of Jesus Christ of Latter-day Saints, he had a great desire to help Native Americans intellectually progress by providing resources in higher education.¹ Accordingly, Brigham Young University (BYU) created the Department of Indian Education. And in 1970, this department established *Eagle's Eye* to highlight the advancements of Native Americans on and off campus. "I think it tells our story. I think it's vital," said Vernon Heperi, BYU Dean of Students and former *Eagle's Eye* employee, as he explained some of the roles of the magazine. "As a public relations tool for the Multicultural Student Services office, I think it's wonderful because it tells such a broad story. And it also fills another role for those who want to listen; it sensitizes others to culture and the cultural issues we deal with."²

Of course, that story has evolved as the office has progressed. When *Eagle's Eye* was only written for BYU's Native American population, it highlighted tribes throughout North America and focused on significant Native American campus events. Yet in the eighties, BYU's administration

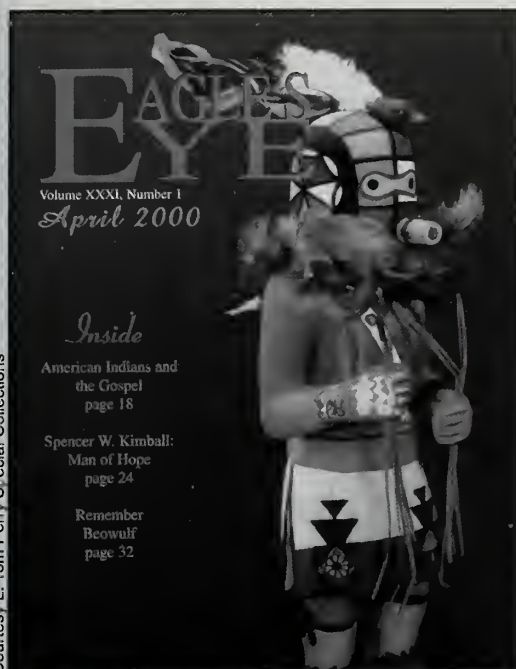
PROGRESS

Eagle's Eye from 1970–2005

began to feel that the blessings of the Department of Indian Education could help others progress as well, so they extended the focus to three populations—Native American, Hispanic, and Polynesian—and renamed the department Multicultural Student Services (MSS).³ After this change, *Eagle's Eye* also began to tell the stories of all three groups instead of just one. Within the last ten years, MSS has further extended its benefits to African- and Asian-American students, and *Eagle's Eye* has followed this trend by writing articles that educate readers on all five cultures the MSS office now represents. This progression shows how BYU and *Eagle's Eye* have strived to aid people in their pursuits of higher education. Through these changes, Heperi observed, "The one thing that has been constant and consistent through that time is Church support for underrepresented peoples."⁴

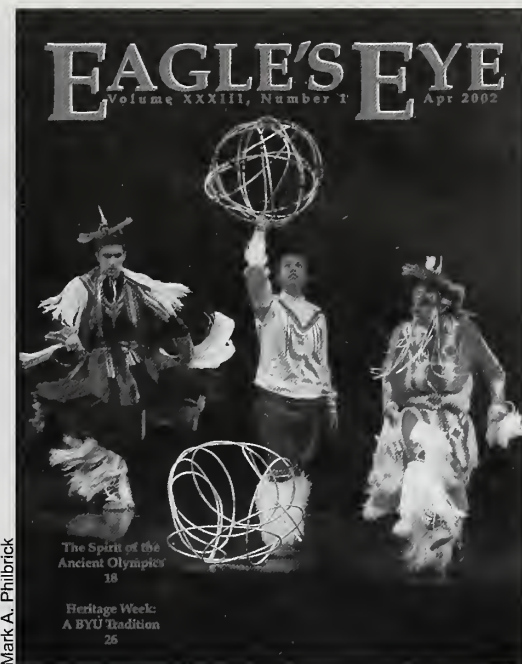
Creating a publication that would encourage progress and highlight cultural achievement, the founders of *Eagle's Eye* wanted to do even more—they wanted to give students an opportunity to progress also. As Heperi states, "The original reason for *Eagle's Eye* was to provide students with skills that they could use during school . . . and to assist them afterwards so they could . . . be prepared for the workforce when they graduate."⁵

Since the beginning of *Eagle's Eye* in 1970, student staff members have been gaining that real-life experience by learning valuable skills. Valerie Shewfelt, *Eagle's Eye* advisor from 1992–1995, gave her insights on what students learn, "I think it serves a great role in the University—not only in keeping the alumni informed, but it also provides the opportunity for students to develop their writing, interviewing, and photography skills."⁶



Throughout the years, *Eagle's Eye* has gone through many changes inside and out. From newspaper to magazine, it has seen many years of progress at Multicultural Student Services as it has grown to represent and support many peoples and cultures. Originally created by the BYU Department of Indian Education in 1970, the magazine has always worked to help it's students progress by giving them opportunities to develop valuable work skills and gain new perspectives on their cultures and the cultures of others.

As *Eagle's Eye* has evolved, it has tried to remember its Native American roots by featuring many beautiful covers that depict aspects of Native American culture.



Mark A. Philbrick

Students also gain many practical skills from working in an office environment. Former staff member Gabriel Gonzalez said, "Besides a lot of cool information from researching for the articles, I learned much about professionalism: working with deadlines, being creative in finding solutions, and dealing with different personalities and interests."⁷ Along with these skills, students also gain experience in editing, budgeting, organizing, designing, and publishing.

Former staff members also apply what they learned at *Eagle's Eye* to future jobs. Kea Enos, a previous employee, explained, "I learned skills of communication as well as practical skills that I use daily in my work as a patent attorney. I even had the opportunity here at work to do the layout and design of an advertising brochure that is in magazine format."⁸

Yet *Eagle's Eye* provides its staff members with more than marketable job skills—it gives them an opportunity to learn more about BYU and connect with their culture as well as others. "In addition to giving me a unique publishing experience, working at *Eagle's Eye* definitely encouraged me to get involved in a lot of other activities at BYU. I was much more aware of events on campus and attended many as assignments that I might have otherwise overlooked," explained James Tschudy, a previous staff member.⁹ Jarrett Macanas, another former employee, expressed his feelings on how his job helped him appreciate culture, "*Eagle's Eye* developed within me a renewed excitement for celebrating my own spiritual and cultural beliefs. Through *Eagle's Eye* at BYU, I was able to openly express my strong testimony that all people, regardless of their color, race, culture, and traditions, are a cherished people in the eyes of the Lord."¹⁰

As these past employees have shared, *Eagle's Eye* is a unique working experience that can give its staff a chance to progress in the work environment before they even graduate, as well as provide priceless cultural and spiritual experiences. It also gives its readers a rich representation of culture and evidence that minorities are making progress everyday. As Macanas commented concerning

his chance to write about multicultural alumni, "[It] was memorable because I was able to meet so many outstanding minorities who had used their education to build and strengthen their communities around them. The spotlights became my real life inspirations to go above and beyond."¹¹ Alicia Arredondo was also touched by her experiences spotlighting minorities, especially by one young woman from Samoa who was working hard to adjust to life in America, "I was inspired by her willingness to overcome, to make something good out of a bad situation," she said. "I was inspired by all the people that I met."¹²

As these experiences show, *Eagle's Eye* inspires its employees and readers to progress, to reach higher goals. I, too, have been inspired to progress by my work here. I now have a greater desire to do better than I did before. In many ways, this is the driving force behind *Eagle's Eye*—persistence in improving our work and inspiring others to do the same. Carolina Nuñez, a former staff member, stated, "I think that as the years go on, there is a sense that *Eagle's Eye* has a history, a reputation, and a mission. So as new staff members come on board, they must meet and even exceed the expectations of its readers. As a result, the magazine gets better and better."¹³ After these thirty-five years in print, *Eagle's Eye* has progressed because it has helped its employees and readers grow. Though the face of *Eagle's Eye* has changed, its heart remains the same—progress.

NOTES

1. Vernon Heperi, interview by author, Provo, Utah, tape recording, January 28, 2005.
2. *Ibid.*
3. *Ibid.*
4. *Ibid.*
5. *Ibid.*
6. Valerie Shewfelt, e-mail to author, January 18, 2005.
7. Gabriel Gonzalez, e-mail to author, January 18, 2005.
8. Kea Enos, e-mail to author, January 28, 2005.
9. James Tschudy, e-mail to author, January 20, 2005.
10. Jarrett Macanas, e-mail to author, January 18, 2005.
11. *Ibid.*
12. Alicia Arredondo, telephone conversation with author, February 14, 2005.
13. Carolina Nuñez, e-mail to author, January 22, 2005.

African-American

Pioneers of Science

Improving the Quality of Life for All

by Cristi Brázão

Most people know of the multitasking agricultural chemist, George Washington Carver and his many inventions derived from the peanut. However, there are many African-Americans in the sciences whose contributions are great, but whose names are often unknown. Following are a few of these pioneer scientists, who have advanced scientific understanding in the world around us, and by doing so, improved the quality of life for all people today.

Percy Lavon Julian—Chemist

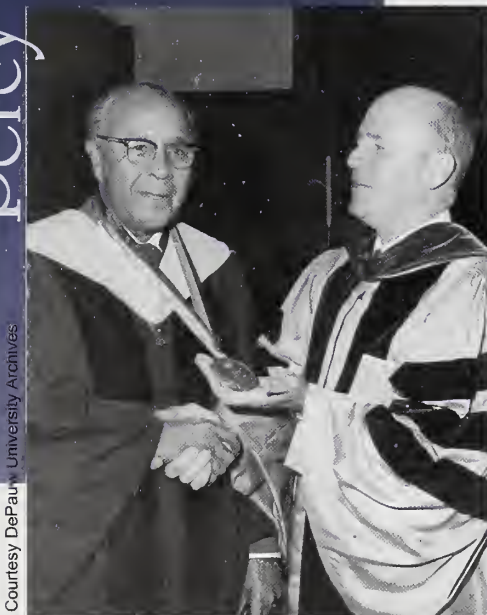
One evening after school, Percy Lavon Julian came home happy and anxious to show his parents the 80 percent he received on a math exam. To his surprise, his father, usually a soft spoken man, chastised the young student telling him, "Never be satisfied with mediocrity. That's what a grade of 80 is. After this, make it 100!" From then on, Julian made it his goal to achieve 100 percent every time.¹

Born on April 11, 1899, in Alabama, Julian's education began in Montgomery, where he attended elementary school. Fascinated with chemistry since he was a small boy, he went on to receive an undergraduate degree in organic chemistry from DePauw University in Greencastle, Indiana, and then taught chemistry at Fisk University in Nashville, Tennessee for two years. Keeping in mind the counsel from his father to "make it 100," he later earned his master's degree at Harvard University where he maintained a 4.0 GPA. After graduating from Harvard, he earned a PhD from the University of Vienna, Austria.²

While in Vienna, Julian became interested in the soy bean because of its various properties and capabilities. Following extensive experiments with the soy bean, he discovered a way to synthesize and identify the drug

Julian

Percy



Courtesy DePauw University Archives

President of DePauw University, William E. Kerstetter, awards Percy Julian (left) the McNughton Medal for Public Service on September 30, 1972. After achieving his goal Julian said, "There is so much I still have to do." There is so much still to be done. Once you achieve your goal, set more goals, and help others as they work toward their goals.

physostigmine, a crystalline alkaloid used in medicine to treat diseases such as glaucoma. In addition to *physostigmine*, Julian also synthesized cortisone, used to treat patients suffering from arthritis. After all his accomplishments the devoted chemist said, "There is so much that I still have to do."³

Julian remained positive as he anticipated the future of African-Americans' contributions to science, affirming, "The ghetto gloom of apartheid is slowly but surely fading on the horizon. And a completely new day is dawning for the hitherto schizophrenic Negro scientist. As he is finding his way into university faculties, where his creative talents may find uninhibited outlet, his total intellectual integrity is taking mastery over the frustrating necessity to bolster his own wanting spirits . . . it will be exciting to see the success of this new Negro intellectual in passing his experience and rebirth on to the less fortunate among his fellow men."⁴

Dorothy McClendon—Microbiologist

A native of Minden, Louisiana, Dorothy McClendon spent her teen years in Detroit, Michigan and attended Cass Technical High School, where she became interested in science. In 1948, McClendon attended Tennessee Agricultural and Industrial State University (now Tennessee State University), completing a degree in biology. She later taught public school in Arizona and Arkansas, and then worked as an industrial microbiologist for the United States Army.⁵

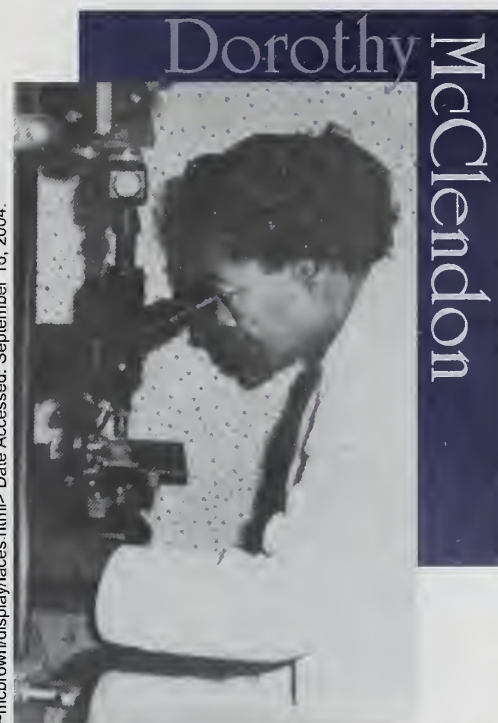
Because some microorganisms are prone to pollute liquids, destroy solid materials, and can be detrimental to the human body, McClendon knew the importance of studying live organisms too small to see with bare eyes. Her devoted study led her to coordinate research for the U.S. Army Tank Automotive Command (TACOM). As a result of her research, "McClendon discovered effective methods that prevented microorganisms from disintegrating fuel and spoiling stored military material."⁶

Ernest Everett Just—Zoologist, Biologist, Physiologist

Eager to enter Kimball Academy in New York at the tender age of seventeen, Ernest Everett Just, born August 14, 1883, traveled by boat from his home in Charleston, South Carolina, taking with him only three things: five dollars, an extra pair of shoes, and determination. He received his elementary education from the Industrial School of Orangeburg, an inferior public school for African-Americans in South Carolina. Afterwards, Just and his family decided it was best for him to go north and receive a more challenging education. Following his completion at Kimball Academy, he entered Dartmouth College in New Hampshire. At Dartmouth, Just felt impressed to study marine eggs, which was the focus of his research for the rest of his life.⁷

After twenty-five years of study, Just concluded "that the ectoplasm was just as important as the nucleus, that the cell as a living unit depended upon the smooth cooperation between the nucleus and the cytoplasm [located outside the nucleus], and that because of its closer relationship to the outside environment, the ectoplasm [located on the outside of the cytoplasm] was primarily responsible for whatever individuality and harmonious development the cell had."⁸

This finding was contrary to beliefs formally held by scientists who then thought the nucleus controlled all the activities of the cell, and the cytoplasm and the ectoplasm were relatively unimportant. The result of this discovery changed the thinking of scientists on essential topics such as the distinction between living and nonliving organisms, the way to determine gender in advance, and the difference between plant and animal life.⁹



Courtesy "The Faces of Science: African Americans in the Sciences" Mitchell C. Brown, Princeton University <<http://www.princeton.edu/~mcbrown/display/faces.html>> Date Accessed: September 16, 2004.

Above: Dorothy McClendon didn't only study living organisms too small to see with bare eyes. After studying, she learned; after learning, she taught; and while teaching, she served. She used the knowledge she gained to make a positive contribution to the world around her. McClendon's example closely relates to what students at Brigham Young University are taught: "Enter to learn; Go Forth to Serve."

Below: Ernest Just felt impressed to study marine eggs. He followed that impression for twenty-five years, and his research changed scientific reasoning on essential topics—the distinction between living and nonliving organisms, the way to determine genders in advance, and the difference between plant and animal life. If you have an internal drive to study in a particular field, study it and persevere as Ernest Just did. Until you act on that impression, you will never know what you can accomplish.



Courtesy "The Faces of Science: African Americans in the Sciences" Mitchell C. Brown, Princeton University <<http://www.princeton.edu/~mcbrown/display/faces.html>> Date Accessed: September 16, 2004.

Jackson

Shirley

Courtesy Wini Warren. *Black Women in the United States* (Bloomington, Indiana: Indiana University Press, 1999), 117



Though Shirley Jackson was not allowed to attend the elementary school near her home, she did not let that discourage her from thinking she could achieve great things. Because you are born into an unfortunate situation does not mean you have to stay there for the rest of your life. Jackson used the values her parents taught her, along with motivation that came from within, to contribute to the field of physics.

“As [the African-American] is finding his way into university faculties, where his creative talents may find uninhibited outlet, his total intellectual integrity is taking mastery over the frustrating necessity to bolster his own wanting spirits . . . it will be exciting to see the success of this new Negro intellectual in passing his experience and rebirth on to the less fortunate among his fellow men.”

—Percy Lavon Julian

Shirley Jackson—Theoretical Physicist

Shirley Jackson, born August 5, 1946, grew up in a predominantly white neighborhood in Washington D.C. She was not allowed to attend her nearby elementary school, so she went to a school for African-Americans on the other side of town. Both of her parents taught her the values of receiving an education and working hard in school. Her mother, a social worker, emphasized learning reading and writing skills. Her father, a postal worker, sparked her interest in math and science, frequently supporting her science experiments as a child.¹⁰

Fortunately, by the time Jackson was to attend high school, the Supreme Court had ruled out segregation in *Brown v. Board of Education*. Jackson excelled at Roosevelt High School and graduated valedictorian of her class in 1964. After high school, she attended Massachusetts Institute of Technology (MIT) where she earned bachelor and master of science degrees in physics.¹¹

After her time at MIT, Jackson made numerous breakthroughs in the area of physics, which landed her on the Nuclear Regulatory Commission (NRC) during a period when the United States nuclear industry suffered from a variety of factors, including ineffective or outdated safety procedures. Consumer groups accused that “everything from increased cancer rates to birth defects was caused by unsafe nuclear plants. Dr. Jackson is responsible for regulating the safety of the nation’s aging nuclear

plants and dealing with the problems of storing an ever-growing stockpile of nuclear waste at a time when nuclear plants are running out of on-site storage capacity.”¹²

Charles Richard Drew—Physician, Surgeon

Though millions of blood transfusions are done every day, millions are not aware that the idea and organization of blood banks was initiated by Charles Richard Drew, born June 3, 1904.

In high school and college, Drew was a star player in football and track. However, it was always his dream to become a doctor. After completing his degree at Amherst College in Amherst, Massachusetts, he was offered a job as a college coach, but Drew decided to pursue his dream.¹³

He attended medical school at McGill University in Canada. An English doctor, John Beattie, influenced his interest in the challenges of blood transfusion. Drew witnessed many instances where transfusions were not done fast enough, and as a result, people died because they lost critical amounts of blood. His doctoral thesis, titled *Banked Blood: A Study in Blood Preservation*, focused on his ideas for the invention of blood banks and his discoveries in blood preservation. His work proved to be a lifesaver in World War II, and the fruits of his labor will never be forgotten. “Every blood bank in the country and in the world is a living memorial and a tribute to the genius of Dr. Charles Richard Drew.”¹⁴

Katherine G. Johnson—Physicist, Space Scientist

A native of White Sulphur Springs, West Virginia, Katherine Johnson grew up in a town without a high school, so when the eldest in her family was of age to attend high school, her father moved the family to Institute where Johnson attended the laboratory high school at West Virginia State College. After high school she entered West Virginia State College, and in 1937 earned bachelor of science degrees in mathematics and French. In 1953, Johnson went to work as a mathematician at the National Advisory Committee for Aeronautics (NACA).¹⁵

In those days, there were no efficient computers, so NACA hired women to work as “human computers.” They would spend countless hours solving mechanical calculations. Initially assigned to a segregated office, Johnson was asked to work in the Flight Research Division for a day and was “never sent back.” By 1958, NACA was changed to National Aeronautics and Space Administration (NASA), and though it took assertiveness on her part, Johnson became part of the team. She stated, “We needed to be assertive as women in those days—assertive and aggressive—and the degree to which we had to be that way depended on where you were.”¹⁶

During her time at NASA, Johnson wrote a phenomenal research report titled, *Determination of Azimuth at Burnout for Placing a Satellite over a Selected Earth Position*. This report “became the theoretical basis for launching, tracking, and returning vehicles in methods that astronauts could use in the event that their spacecraft lost contact with ground control. During the Apollo moon landing project, she calculated the tragic events that could happen when placing a spacecraft in lunar orbit, sending its lunar landing onto the surface, returning it to the spacecraft, and returning it to landing.”¹⁷

Julian’s invention of cortisone, McClendon’s preservation of military storage material, Just’s discoveries on essential elements of life, Jackson’s making nuclear power plants safe, Drew’s invention of the blood bank, along with methods to store blood, and Johnson’s safety measures for launching astronauts into space were all starting points for the progression of scientific discoveries today. As chemist Percy Julian hoped, African-Americans are currently succeeding in the service of their fellow man through science. The contributions of these pioneer scientists, along with many more unmentioned, are not contributions to African-Americans, or even Americans, but to the enhancement of life for people everywhere.

NOTES

1. Louis Haber, *Black Pioneers of Science and Invention* (New York: Harcourt, Brace, and World, Inc., 1970), 88.
2. *Ibid.*, 87–90.
3. *Ibid.*, 90–100.
4. *Ibid.*, 101.
5. Hattie Carwell, *Blacks In Science: Astrophysicist to Zoologist* (New York: Exposition Press Hicksville, 1977), 44.
6. *Ibid.*, 44.
7. See note 1, 113–114.
8. *Ibid.*, 116.
9. *Ibid.*, 117.
10. Wini Warren, *Black Women Scientists in the United States* (Bloomington, Indianapolis: Indiana University Press, 1999), 128.
11. *Ibid.*, 128–129.
12. *Ibid.*, 127.
13. See note 1, 151–153.
14. *Ibid.*, 154–167.
15. See note 10, 141.
16. *Ibid.*, 142–143.
17. *Ibid.*, 143.

Charles

Drew



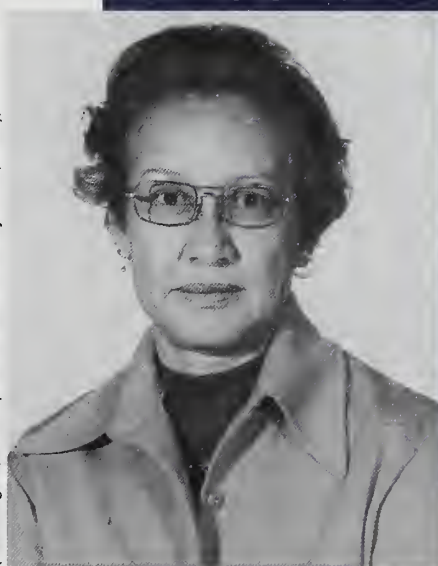
Courtesy “The Faces of Science: African Americans in the Sciences”
Mitchell C. Brown, Princeton University <<http://www.princeton.edu/~mcbrown/display/faces.html>> Date Accessed: September 16, 2004.

Above: Charles Drew was multit talented. He was a star athlete in track and football, but it was always his dream to become a doctor. Similar to his experience as a track runner, he had to jump a few hurdles while pursuing that dream. Chasing your dream will not always be easy, and the run might be full of obstacles. Pursuing a dream takes time and effort, but like Drew’s example has shown, it will all be worth it when you complete the race.

Below: Katherine Johnson admitted that she had to be assertive and even aggressive to gain recognition for her research at NASA. Often what we want will not simply come to us. We have to go after it. When you have determined to reach for your goal, remember Johnson’s example; success requires drive, energy, and self-confidence.

Katherine

Johnson



Courtesy Wini Warren, *Black Women Scientists in the United States* (Bloomington, Indianapolis: Indiana University Press, 1999), 140.

Salsa Fever



by Maria Molina

ALERT: A world-wide epidemic has hit Brigham Young University (BYU). It's most commonly known as "salsa fever." Symptoms of students with the fever include extreme fun, cheerful faces, moving feet, and twisting and turning bodies to Latin beats. The salsa music that BYU students and the world enjoy today is a combination of various musical styles, including the Cuban *son*, the Puerto Rican *bomba* and *plena*, the Dominican *merengue*, the Brazilian *samba*, and even some American jazz and rock. In order to understand why salsa fever has spread so rapidly and rampantly throughout our university and the world, we must understand the origin and meaning of this exciting cross-cultural phenomenon.

Salsa's Origin

One of the first uses of the word *salsa* in musical context was by Ignacio Piñeiro, a famous Latin musician who wrote a song in the 1920s entitled "*Echale Salsita*" meaning "Give it Salsa." The word *salsa* was also used by dancers to encourage musicians to give their music more indigenous "spice" or "flavor."¹ Yet long before the word *salsa* was commonly used, this transcultural musical style was already in existence.

"Salsa . . . is neither a musical style nor a particular rhythm but rather a hybrid genre . . . it is an amalgamation of Afro-Caribbean musical traditions centered around the Cuban *son* . . . It is a mixture of mixtures, the result of a long process."² Salsa's roots take us back to the Caribbean where West African slaves were brought to fill the labor need in mines and plantations.³ These Africans not only brought their industriousness to the Caribbean, but also their cultural music and dance. In the mountains of the Oriente province in Cuba, African rhythms combined with the sounds of Spaniards, Haitians, Jamaicans, and Puerto Ricans to produce the Cuban *son*, a Caribbean musical genre that became the basis for salsa. The *son montuno*, a pattern in which a soloist and chorus alternate back and forth,⁴ is evident in salsa music as the lead singer develops a topic (i.e. love or economic struggles) and then a related refrain is emphasized.⁵

A major characteristic of the Cuban *son* and Afro-Caribbean music in general is a two measure pattern called the *clave*, meaning "key" or "code." The *clave*, played by two round wooden sticks struck together, continues steadily throughout a song to become the unifying force of the piece.⁶ The band member who plays this rhythm is most important since the success of the band's performance relies on the *clave*'s timing. Even when the *clave* isn't being played, salsa musicians internalize this rhythm to keep their music synchronized.⁷

This Afro-Caribbean sound was later spread to the United States by Cubans who loved the music. They headed to New York City (NYC) where their Afro-Cuban sounds blended with other Latin and American musical genres to create salsa as we know it.

One of the most famous Cuban musical artists was the late Celia Cruz, a powerful singer with great enthusiasm and charisma. Cruz began her singing career in Cuba but then took her music to NYC, where she performed with a unique flair and

Africa & The Caribbean
In the Caribbean Isles, especially in Cuba, music and rhythms of African slaves and Caribbean peoples came together to produce the Afro-Cuban sound that later became the foundation of salsa.

"These are all our rhythms, regardless of their local origin. Just as we can combine these rhythms together and rise above their differences, we can rise above the regional differences and become One People."

—Isabelle Leymarie



captured many audiences.⁸ Through Cruz, and many other musicians of Cuban, Puerto Rican, Dominican, and American heritage, salsa gained popularity in NYC during the 1960s and 1970s. Although people of all cultures were present on the salsa scene, the group that was most influential in the spread of salsa's popularity were the *Nuyoricans*, Puerto Ricans living in NYC.⁹

Salsa's Meaning

Willie Colón and Ruben Blades are two of the many salsa musicians influential in the creation of salsa as a transnational sound. They are known for incorporating Brazilian rhythms into salsa music and often mixing different musical genres into one salsa song, including the Puerto Rican *bomba* and *plena*, the Cuban *mambo*, and, at times, even some funk and rock.¹⁰ This combination of musical genres was not only created to produce a unique musical arrangement, but also had political motivation.¹¹

Songs were composed with lyrics expressing Latin pride, identity, and the struggles to overcome “poverty and persecution.”¹² Salsa eventually became a medium of expression for the Hispanic people: it became their voice. The underlying message of salsa music and lyrics became, ““These are all our rhythms, regardless of their local origin. Just as we can combine these rhythms together and rise above their differences, we can rise above the regional differences and become One People.””¹³ This expression through music has continued to create unity not just among the Latin community, but also among people of all cultures as they come together to share their love of music and dancing. Today, salsa music can be heard on radio stations all over the world; its globalization has even inspired the formation of salsa bands throughout the Caribbean, Central America, South America, Asia, and Europe.¹⁴

Salsa at BYU

Our BYU campus has also experienced the effects of salsa fever. BYU's SALSA (Strength Among Latin in Service and Association) Club has been influential in spreading it across campus and the community. One of the ways SALSA Club creates awareness and appreciation of the Latin culture is by holding weekly salsa dance lessons in the Wilkinson Student Center (WSC) Ballroom. The class is divided into beginner and advanced sections to suit everyone's needs. Students of all cultural backgrounds come together at salsa lessons to socialize, develop dancing skills, and learn more about the Latin culture.

Erick Paulino, of Dominican heritage and a senior at BYU, shared, “I grew up dancing [salsa] . . . It's in your blood [as a Latino] . . . It's natural.” Many Hispanics, like Paulino, participate in SALSA Club to have fun and reconnect with their culture while they are at school. “I came here to learn the ‘real way’ people dance,” explained Heidi Harris, a junior who loves Latin ballroom dancing. By “real way” she meant that in SALSA Club, dance is less structured and students are more free to improvise and dance like a native Hispanic.

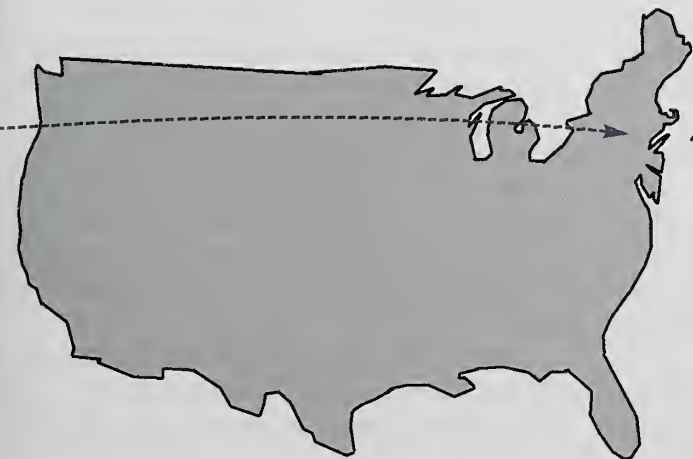
In addition, many students who attend SALSA Club have served Spanish-speaking, full-time missions for The Church of Jesus Christ of Latter-day Saints. One example is Ikani Taumoepeau, a sophomore of Tongan heritage who served a mission in Costa Rica. He expressed, “There's a lot of returned missionaries from Latin countries here [in SALSA Club]. We come back and we feel Latin. I'm Latin. Walking down the streets of my mission, I would hear this music, but I couldn't dance. *Now* I can dance.”

It's evident that the energetic and contagious rhythms of salsa fever have captured the hearts of many BYU students. Understanding salsa's history and meaning increases our appreciation of it and makes it more than just a rhythm to follow. The mixture of musical patterns and sounds in a salsa song are a constant reminder of the influential people and cultures involved in the evolution of it. Salsa is much more than music; it is the voice of a people; a unifying and strengthening force that will continue to spread.

So, if you haven't caught salsa fever by *now* . . . it's about time.

NOTES

1. Charley Gerard and Marty Sheller, *Salsa! The Rhythm of Latin Music* (Indiana: White Cliffs Media Company, 1989), 3.
2. Vernon W. Boggs, *Salsiology, Afro-Cuban Music and the Evolution of Salsa in New York City* (New York City: Greenwood Press, 1992), 72.
3. *Ibid.*
4. See note 2, 81.
5. See note 1, 85.
6. *Ibid.*, 13.
7. Isabelle Leymarie, *Cuban Fire: The Story of Salsa and Latin Jazz* (New York, NY: Continuum, 2002), 38.
8. *Ibid.*, 5.
9. *Ibid.*, 3.
10. *Ibid.*, 9.
11. *Ibid.*, 10.
12. *Ibid.*
13. *Ibid.*
14. *Ibid.*



United States & The World

Some musicians left Cuba and found a new home in New York City, where salsa music and dance was popularized by Puerto Ricans and spread all over the country. This popularity spread quickly, making salsa an international sound that influenced the formation of salsa bands all over the world.



Lessons in Culture

Photos by Rijon Denetclaw

by Joshua Molina, Brooke Ollerton, and Tom Roderick

You rush to find a seat, but all the good ones are taken. It doesn't matter—as long as you can see and cheer for your friends on stage. Before long, you are absorbed in the moment. You follow the spotlight and your eyes focus on the dancers' movements. Each step is synchronized to the beat. Then it's all over. You've been enriched and you can't help but smile.

Yet anyone who has performed in Heritage Week can tell you that there is much more to it than just one night of singing and dancing. Heritage Week—sponsored by Brigham Young University's (BYU) Multicultural Student Services (MSS)—celebrates and educates the participants and the community about the traditions and customs of the Hispanic, Polynesian, and Native American cultures during a week of celebrations. It also involves and develops leadership among people of all cultures through three events: Fiesta, Luau, and Powwow.

This year, three *Eagle's Eye* writers decided to capture the essence of the program by participating in Heritage Week. This is what we learned.

Fiesta

by Brooke Ollerton

Even though I am Hispanic, I never learned any traditional Latin American dances. Along with about one hundred and fifty other participants in this year's Fiesta, I learned and performed these Latin dances. As I did, I witnessed how learning to dance included people of all cultural backgrounds and taught the community about Latin America's rich cultural heritage.

As we practiced, I not only learned the history and steps of each dance, I learned that I was part of a tightly-woven tapestry of people and cultures. Though we came from different countries and traditions, the intense weekly practices gave us the opportunity to open up and really come to know each other. On the night of the performance there

was a strong sense of pride, not for our individual countries, but for our Latin culture.

When asked why people of all cultures perform in Heritage Week, MSS Fiesta coordinator, Lucky Fonoimoana, shared this objective: "[BYU] is an educational institution . . . Where would the education be if all you saw were [Latinos in Fiesta]? What we're trying to do is include other people so they can feel the sensations [and] the emotions that flow with it."¹ As participants in Fiesta, we were able to feel those emotions.

When Stephanie Heideman, an English major from St. Louis, Missouri, walked into our first Fiesta dance practice, she thought, "I'm the only blonde, white girl. I don't fit in."² But she soon realized, "The people [were] just so friendly and willing to accept anyone who's willing to come and try it out . . . The second I started dancing I thought, 'This is so much fun!'"

Students who participated in Fiesta learned more than just facts about Peruvian geography or dance steps from Panama; they formed friendships that might not have been formed had it not been for Fiesta. Heideman added, "It's just a big family—everybody knows each other and they're willing to include anyone."³

Luau

by Joshua Molina

Spectators come to see elaborate costumes, hear rhythmic island beats, and taste delicious Polynesian food. But what goes on behind the scenes of Luau? Serving as volunteers, college students and members of the community spent hours learning complicated dances. Yet most people don't realize that the dancers often learn more than the spectators about Polynesian history and culture.

"I think that everyone assumes that if you're Polynesian you should know, but there are lots of students that are of Polynesian descent that don't





Legends to Life

by José Figueroa

Legends are inspiring memories that exist in the hearts of a people, and bringing them to life requires spirit and passion—a true fire from within. It's difficult to *really* make that happen, but BYU's performing group Living Legends somehow does—and it's incredible. When the lights dim and the music starts, what follows is breathtaking.

Living Legends, a first-class performing group, was created at BYU to inspire people to believe in the power of culture—that in celebrating differences, the world can be united. Through dances from Polynesian, Latin American, and Native American cultures, the group “encourage[s] excellence in achievement, [inspires people with] a love of their native lands, and develop[s] a pride for their heritage.”¹ The carefully choreographed dances are perfected through hours of practice and performed with an impressive vivacity. The diverse group is composed of about forty performers and a highly skilled technical crew from all over North, Central and South America, and Polynesia.

Living Legends has a tradition of excellence thanks to a history of diligent performers. Since its beginnings in the early seventies, when it was known as Lamanite Generation, Living Legends has been an ambassador for culture, captivating audiences in more than forty countries around the world including China, Germany, and Brazil. This year here at home, the group presented its show, *Seasons*, in the de Jong Concert Hall at BYU, as part of the university's annual Heritage Week. As the dancers filled the hall with intense energy during the show, the audience responded with shouts of enthusiasm and generous applause.

In April 2005, Living Legends will start a month-long tour in Mexico. Beginning in the red-hot border town of Tijuana and ending in the beach paradise of Cancun, they will tour the country with sixteen performances across the nation. When this talented group hits the stage this summer, Mexico will sizzle even hotter.

NOTE

1. Brigham Young University, “Living Legends: Fact Sheet,” press kit, September 2004.

know about their culture,” explained Lisa Muranaka, MSS Director and Luau coordinator. “[During Luau] they have the opportunity to learn.”⁴

For example, dancers learning the *haka*, an ancient New Zealand warrior dance, received a first-hand lesson on Maori history. As one of those “warriors” in Luau this year, I not only learned how to *wiri* (rapid hand shaking while dancing), but I learned the story behind the particular *haka* we performed.⁵

Years ago, the Maori, New Zealand's aboriginal people, faced the problem of European invaders. To prepare the people for war, the Maori performed the *haka*. The words chanted during the dance tell the story, but since many of us didn't speak the language, we relied on our instructor for translation. As we learned the phrases that accompany the almost vicious actions, like *pukana* (sticking your tongue out and widely opening your eyes), we were able to perform the *haka* more passionately.⁶

“I'm glad that the teachers are putting in that history,” said Vania Thomsen, one of Luau's student coordinators. Even small children learned from dance instructors. They danced alongside older performers getting a head start at learning the rich Polynesian culture. One of the “little guys” stole the spotlight as a fellow warrior in the *haka*. Thomsen added, “I think it adds to the dance to understand . . . what happened in the culture's past that brings about all these things today.”⁷

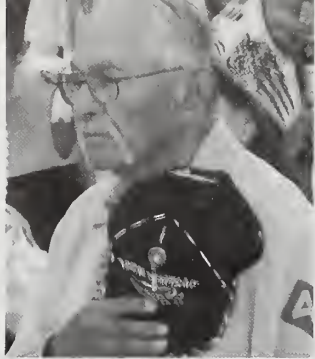
Powwow

by Tom Roderick

The constant beat of the drum dictated the flow of dancers' movements as an audience of hundreds participated in the 24th Annual Harold A. Cedartree Memorial Powwow. Planned by a devoted group of student volunteers, the event is named after the Native American who dedicated his life to bringing the powwow into mainstream American culture.

These students learned principles of leadership and delegation as they served on committees. They came for many reasons: some to support the Tribe of Many Feathers (the BYU Native American club), some to fulfill the service requirements for their classes, and many out of a desire to help. “It helps us hold onto our culture, or who we are,” explained Tyrone Whitehorse, a sophomore volunteer from Page, Arizona.⁸

Student leaders served on the committees that made Powwow a success; their duties included preparing food and vendor



booths, judging the dance and drum competitions, and preparing a symposium. They gained a perspective not common among college-aged students—working and delegating to achieve a goal.

As one of these volunteers, I didn't know how much work was needed for such a large event. Through planning for the Powwow, I witnessed how Native Americans share their culture; it isn't only in the dancing and drumming competition of the Powwow. Their respect and drive for success is apparent in the planning stages. It impressed me to see the committees solve problems and plan ahead without fear of failure. The optimism among student leaders in the committees expanded as the Powwow went on. I saw the Native American community share the same optimism, and recognized that the leaders made through the committees would one day become the leaders of *their* communities.

Above all, students learned leadership as they organized various events. One such event was a symposium, featuring Albert Smith, a World War II Navajo Code Talker. He encouraged participants to be involved in their culture, to continue their lifelong education, and to support their country. "Freedom," he stated, "is not free. Someone always has to pay a price."

Through time, planning, and effort, student volunteers paid the price for the success of the Powwow.

At the end of Heritage Week, we were all extremely tired, but what we learned was well worth the effort. Through the celebration we learned things about the cultures we represented in a way we couldn't have learned otherwise. We will also cherish our experiences and the new friends we made.

Like we said, Heritage Week is more than just a performance, it is a refining moment when leaders are made, lessons are learned, and ethnic and racial differences are set aside. Whether these lessons are permanent—only time will tell. But just like every past year, a new group of students joins seasoned performers and organizers to learn more than they thought possible about the Hispanic, Polynesian, and Native American cultures.

NOTES

1. Lucky Fonoimoana, interview by Brooke Ollerton, tape recording, Provo, Utah, February 17, 2005.
2. Stephanie Heideman, interview by Brooke Ollerton, tape recording, Provo, Utah, March 19, 2005.
3. *Ibid.*
4. Lisa Muranaka, interview by Brooke Ollerton, tape recording, Provo, Utah, February 4, 2005.
5. Taitama Tolman, interview by Joshua Molina, tape recording, Provo, Utah, March 19, 2005.
6. *Ibid.*
7. Vania Thomsen, interview by Joshua Molina, tape recording, Provo, Utah, March 1, 2005.
8. Tyrone Whitehorse, interview by Tom Roderick, tape recording, Provo, Utah, March 2, 2005.

Miss Indian BYU

by Maria Molina

The crown was passed on once again. Yaanibaa Whaley, a Navajo from Kayenta, Arizona, was named the new Miss Indian BYU. The announcement came during the 24th Annual Harold A. Cedartree Memorial Powwow held on March 25 in the Wilkinson Student Center (WSC) ballroom.

At the Miss Indian BYU Pageant held on March 10, Melinda Dee, Aisha Oldham, Araceli Rios, and Yaanibaa Whaley, shared their talents, beliefs, and the love of their culture through moving words and inspiring presentations. These four candidates described their community service platforms, participated in an impromptu question and answer session, and demonstrated knowledge of their tribal culture through tribal regalia and traditional talents. Through their unique abilities, the reverence they have for their individual tribes motivated all

in attendance to feel a deeper love for their own cultural heritage.

Jordan Zendejas, of the Omaha Nation and Miss Indian BYU 2004, passed down not only her crown, but her many responsibilities. Whaley will have the privilege of representing her Native American heritage at local elementary schools and community events throughout the coming year. Through her service, she will be a light to her people as she inspires the young generation to obtain an education and become future leaders.

The Miss Indian BYU Pageant, which began in 1966, is held annually as part of BYU's Heritage Week celebrations and is sponsored by the Tribe of Many Feather's (TMF) Club.¹

NOTE

1. Brigham Young University The Tribe of Many Feathers Official Website, <http://clubs.byu.edu/tmf/side%20frame.htm>.



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